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THE

BIBLICAL ANALYSIS;

OR

A TOPICAL ARRANGEMENT

OF THE

INSTRUCTIONS OF THE HOLY SCRIPTURES.

ADAPTED TO THE USE OF MINISTERS, SABBATH SCHOOL AND BIBLE CLASS TEACHERS, FAMILY WORSHIP, AND PRIVATE MEDITATION.

COMPILED

BY J. U. PARSONS.

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PREFACE.

PHILOSOPHERS of all ages have deplored the inefficiency of systems of Ethics, however pure, to reform and regulate society. And while their own hearts have struggled against their precepts, they have buried the last hope of essentially benefitting their race, by witnessing how powerless all their demonstrations of duty and right fell upon the multitude.

What heathen or Christian philosophy never could accomplish, God proposes to do by his word.

THE BIBLE, AS A REVELATION FROM GOD, AND THE BIBLE ONLY, CAN RESTORE MAN, AND REBUILD THE RUINS OF HIS FALL. To this end it is expressly and PERFECTLY adapted. "The law of the Lord is perfect, CONVERTING THE SOUL." The Gospel of Christ is WISDOM and POWER.

It may not be unprofitable to bestow a few thoughts on the *perfect adaptation* of this instrumentality to its purpose, the recovery of the world to holiness and God; and the manner in which it should be employed to promote that object.

When the word of God challenges for itself perfection, it must by no means be limited in our minds to a freedom from inculcating errors in sentiment, or immoralities in practice. The moral code of Plato or Seneca might be as pure as that of the gospel, and yet be perfectly powerless in reclaiming men. Truth from their lips is *truth;* but it is the production of the statuary; fair in its proportions, comely in its features, the combination of all beauties in its design, and adorned with every grace; yet cold, motionless, lifeless — a statue of stone. In the Bible, it is the production of the great Architect of the universe, who breathes upon a fabric of clay, and it becomes a living soul. It is vivified by the same divine inspiration which clothed the universe with life.

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The foundation of its power is laid in the CHARACTER WHICH IT GIVES TO GOD; reflecting, as in a mirror, the image of the only being in the universe, to whom our consciences or judgments, unbiassed by prejudice, would allow us to ascribe perfection. Every conceivable attribute is predicated of him which enlightened reason approves, and in just those proportions, which are essential to the highest excellence of the whole. God is just; yet justice with him is not a naked, heartless demand for right; for God is merciful. And mercy is not a weak and sickly indiscriminate act of oblivion for all offences, and complacency towards all offenders, irrespective of character; for he is JUST. "God is love;" but love controlled by that discriminating holiness which cannot behold iniquity, and sanctioned by that indignation at sin which renders him a flame of fire to the incorrigible transgressor, and declares "if he turn not, He will whet his glittering sword." Not a principle is wanting to constitute Him worthy of perfect trust; not a passion ascribed to Him which can detract from his moral excellence.

Thus He becomes at once the center of *attraction* for all beings in his intelligent creation, which are controlled by the same law of love, and the center of *repulsion* for all others. His perfections are held up as so many brilliant elementary colors, which are beautiful in themselves — glorious in combination as the bow of promise — but which only become the "light of the world," when blended intimately and in their due proportions, communicating life, and becoming the infallible medium of clear and accurate perception of moral objects and relations. Let but one elementary ray be wanting, and every object upon which the beam shall fall will be distorted and discolored. Let but one perfection be abstracted from the character of God, and he is no longer GOD. Power is not God, or knowledge, or wisdom, or justice, or benevolence; but all his perfections, perfectly and harmoniously united in one, constitute the character which demands our homage.

Upon this foundation is built a perfect corresponding system of precepts and prohibitions. The keenest scrutiny of carping skeptics can find no point at which its moral code is not impregnable. They dare not assail one of its provisions. They dare not hazard the imputation of ignorance or selfishness by calling in question one of its principles.

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The perfection of its code is also seen in its COMPLETENESS. There is nothing defective, no point of duty which is not covered, no emergency, amid all the infinite vicissitudes of life, unprovided for; there is nothing superfluous — no rule which could be spared without leaving a deficit. And withal, so simple, summed up in ten simple statutes, which may be written on a single page, instead of filling cumbrous folios; and yet so universal in its extent and application — requiring no revision, no legislative councils to repeal and reënact, suited to all climes, all ages, all classes and conditions of men, and forming by common consent the common law of all nations who become acquainted with its principles. It stands before us as a mirror, reflecting back the perfect image of him whose character it portrays, and from whose inspiration it was given.

We may also notice the perfection of Revelation in its development of human character, and adaptation to it. It addresses itself to the work of recovering man to God, by illuminating his darkness, and sanctifying his corruption. To this end, it developes the whole depravity of his character. It searches every recess of the heart, "deceitful above all things and desperately wicked." It holds up the malignity of his guilt in all its darkness, conscious of its ability to administer a healing balm to every wound. It speaks to man, not as a pure intellect, but as a moral being, lapsed and fallen, but capable of hearing and appreciating argument and motive. It speaks to him not merely to please or startle with new and wonderful views of God, or to instruct his understanding; but to lay its hand upon his raging passions — to regenerate his principles — to dethrone his chosen divinities, and subdue the whole soul to God.

To give it such resistless energy, it is invested with a perfect SANCTION. Not an inducement to obedience, which the universe affords, is wanting — not an appeal omitted. Heaven, earth, and hell are exhausted of all that is lovely to inspire, and all that is fearful to awe — all that is winning to allure. Not an emotion, not a sensibility of human nature, remains unaddressed or unsolicited to contribute its influence to subdue the reigning power of sin. "I HAVE LOVED YOU, saith the

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Lord," is his valedictory to the ungrateful Jews by Malachi. And the next exhibition of himself is a glorious appeal, in which he commends his love to us by giving his Son to die for us, while we were yet sinners. And the same sentiment again breaks forth from the lips of the disciple, who leaned upon the bosom of Jesus, — "GOD IS LOVE."

It is delightful also to contemplate its *perfect adaptation to the wants* of man. What necessity of his nature is there which it does not reach? what sorrow that it does not assuage? what bereavement for which it does not a thousand fold compensate? what trial for which it does not prepare? what doubt which it does not solve? It walks at ease in palaces and kingly courts; sanctifies the halls and saloons of the rich; adds heavenly luster to the polished and refined; gives full and divine employment to wealth and learning and talent; and yet in the unobserved and retired walks of life, comes home with peculiar excellence. It doubles every joy in prosperity, and takes the sting from adversity. It folds in its embrace the poor and friendless, and takes the beggar from his extremity of misery to the bosom of eternal love. It speaks in tones of thunder and a glare of lightning to the secure in sin, and puts a cup into the hand of Omnipotent wrath, the dregs of which are to be wrung out for all the wicked of the earth. When attention is arrested and agonizing fears excited, it opens another seal, and the debasing turpitude of sin is beheld in such monstrous shape, that even personal danger is forgotten in contemplating its odiousness and guilt. When overwhelmed with conviction, and ready to sink self-condemned into a hopeless abyss of well-earned misery, Jesus of Nazareth, the Lamb of God appears, proclaiming the acceptable year of the Lord, ready to bind up the broken hearted, and cover the defenceless with his robes of love. He smiles upon the first symptom of relenting, and fans the kindling flame of penitence, and presses the penitent in his embrace with assurance of forgiveness. Evermore it walks by his side — is a glory before him and a cloud behind; and when flesh and heart fail him, it is the strength of his heart and his portion forever.

Here is the foundation of its living energy, when compared with systems of ethics. While they condemn the follies of men, they bring so imperfect a substitute, and enforce their principles with so feeble inducements, that it is not wonderful,

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under their instructions, men should approve the better but pursue the worse. They graft the fig upon a thistle, and look for grapes upon the thorn. The gospel calls upon men to relinquish a minor for an infinitely superior good, and enforces the call by considerations the most solemn and impressive the universe can furnish.

These inducements, set home by the eternal Spirit, are to dissolve the flinty heart, having slain its enmity by the cross — to mortify the pride of life — to crush the whole array of organized hostility to God, and overturn and overturn, till he whose right it is shall reign king of nations.

Spirit of all Grace! descend upon us — baptize the church with thy vivifying influences. Enter into this body, created by thine own inspiration, and give it resistless energy.

There is yet another aspect in which it is important not only to contemplate, but to study the Bible as a perfect revelation, namely, the RELATIVE FULNESS, with which it treats the various departments of religious instruction. It may undoubtedly be regarded as a perfect transcript of the mind of God, in regard to the proportions in which divine truth should be mingled in the public and private instructions of religion.

Laying aside those portions which relate to the civil policy of the theocracy, and that succession of historical records which are serviceable mainly in substantiating its divinity, and illustrating its changeless moral principles, it may safely be adopted as a measure of the importance which every Christian teacher should attach to its various parts, and the fulness and frequency with which they should be discussed. This will not be measured by the abstract or relative importance of the topics merely, but by the NATURE OF THE TOPIC. It may be as important to believe in the Divinity of Christ as to repent of sin. But while the former is simply declared and incidentally alluded to, the latter forms the burthen of their cry, and is urged in every variety of form and enforced by every variety of motive.

There is a natural reason for this. The declaration which requires *belief* is addressed to the understanding; and if the argument is conclusive, conviction is produced, which will be *abiding;* but the argument which calls for repentance is addressed to the *heart*, whose impressions are evanescent as the

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morning dew. The *belief*, once established, remains, till counteracted by opposing testimony; but the *conviction of duty* vanishes, and must often be renewed and enforced by every variety of illustration. Such is the tenor of the Scriptures. Duty, instead of being crowded into an inference, is made a *theme*, frequently, cogently discussed and enforced; while abstract truths once inculcated are seldom reviewed, unless disturbed by false teachers. Who can estimate the amount of Moral power withdrawn from the Christian Sanctuary, by a perpetual repetition of truths, uniformly believed, almost to the exclusion of duties as uniformly neglected? Who can tell how much of modern speculation and polemics, and tenacious, rigid adherence to certain forms of discipline would be avoided, if the sword of the spirit bore the same ethereal temper in our hands, as in the hands of Paul? What a paralysis would fall upon all the business of life, if every agent, to whom was committed the accomplishment of important works, should call his men together at *every returning sun* to hear a lecture demonstrating that it is the sun; that the sun is the fountain of light, and that light is the medium of vision; and THEREFORE we must *work while* the day lasts!

If controversy were limited to as few topics, and engrossed as small a portion of thought and feeling and effort as it did with James and John, when the Savior had instructed them to fellowship those who followed not with them — what mighty energy would be imparted to the united ministry of Christ!

It is worthy of observation in this connexion, how completely the code of moral instruction in the New Testament is disencumbered of a ponderous ritual. Every external observance, connected with the New Dispensation, is so slightly developed, as to be in many respects debatable. We recognise the duty of Baptism distinctly enjoined, but the mode and circumstances are left quite out of sight. A public profession of faith in Christ is constantly insisted upon, but to what extent that profession shall reach — how minute shall be the detail of its articles, in what form the Christian community shall be organized, is left in so much uncertainty, that we can hardly gather from the word of God the outlines of a

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church organization. Yet, strange as it may be regarded, the uncertainty which hangs over these points, arising from the *indifference* of inspired men, is allowed to be the occasion of perpetual internal dissensions and divisions in the church, to engross their time, their labor, and their feelings; and to circumscribe their sympathies. It should be written in tears and pondered in anguish, that *multitudes of Christian teachers*, otherwise qualified for eminent usefulness, are, mind and soul, *absorbed in defending points, which the Savior, and the Holy Ghost, and inspired Apostles thought it unworthy of their attention, or subversive of their purpose, to define.*

Nothing, but the emancipation of Christianity from the innumerable cords with which men have attempted to bind its Catholic Spirit, can secure its universal prevalence and triumph.

In the following pages, an attempt is made to present divine truth in its due proportions. Numerous difficulties embarrass the execution of such a plan, and the author is aware that it is imperfectly done. A sufficient approximation, however, is made to surprise the careful student at the comparative fulness of different topics, when exhibited in the symmetry which they bear as coming from the mind of the Spirit. And if his labors result in directing the minds of religious teachers to the symmetry of the temple which they are building for God, instead of throwing in their precious stones promiscuously, without regard to order or design, he will feel himself abundantly rewarded.

It will not be understood to be the object of this work to present a DIGEST of religious truth and duty. It is intended to bring into contiguity those passages which require examination and comparison, in order that one may form a well-digested opinion of the relation which they sustain to one another; and of their bearing upon a given topic. It is not to forestall, or preclude examination. Judgment is not pronounced; but the witnesses are gathered, and their affidavits filed. Some of them may say little or nothing directly to the purpose, and yet an indirect allusion may be as important, in many cases, as direct assertion. Of the relevancy, however, of every passage, the examiner must make himself the judge; and allow to each whatever weight he deems proper, and make up his verdict upon the united testimony of the whole.

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Such a comparison is essential to the complete discharge of a minister's duty,—that these lively oracles may be fully developed in the sanctuary; and these fountains of living water may flow more abundantly to fertilize the field committed to his care,—that every important truth may be found, fortified by the concurrent testimony of many witnesses; every duty clearly exhibited and enforced by multiplied inducements; every sin surrounded with flaming swords pointing in every direction, and every act of obedience encouraged by unbounded and gracious promises. That the minister may be admonished how to lay out his strength to promote those objects which God deems important, and warned from swelling beyond proper limits those which he has lightly esteemed,—and that he may be preserved from a distorted vision of truth by contemplating its partial development in disconnected passages.

Such a comparison, however, no minister, amid the multiplied cares and labors of the pastoral office, can carefully make.

The utility of a work of this kind need not be limited to the ministry. It affords facilities for communicating a practical knowledge of the Scriptures in the Sabbath school and Biblical class, which can be obtained in no other way. To adapt it to this purpose, and also to family worship, or private meditation, when the Sections are too long for a lesson or family reading, they are divided into paragraphs, adapted to that object. By this arrangement the attention of the class, or of the family, will be directed to one single topic, and a deeper impression will be made upon the mind.

It also presents suitable instructions for every state of religious feeling, from the awakened sinner, to the Christian, sanctified and "ready to be offered."

This collection has been prepared without much aid from the concordance, or any similar work. It is made out by a consecutive reading of the Holy Scriptures, from beginning to end; a labor which has brought the compiler into intimate and long continued contact with the Bible, and convicted him of having formerly deprived himself of untold consolation, and spiritual advancement, by neglecting, or lightly studying, the word of God. And he would close his labors by an affectionate, but most earnest exhortation to all who have a soul to save, "SEARCH THE SCRIPTURES;" search dili-

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gently, prayerfully, earnestly, as for hid treasure. In them is light and life, strength, wisdom, — all you need.

May the Spirit of Inspiration accept this feeble effort to manifest his glory and promote his cause!

Cambridge, April 24, 1837.

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GENERAL INDEX.

[For the particulars of each Topic, the student can consult the Contents, as here re erred to.]

		Page.
Bible . .	Part I. Top. II.	58
" means of grace.	Part II. Top. I. Ch. III.	130
Christ, divine. .	Part I. Top. I. Ch. IV.	46
" Redeemer. .	Part II. Top. I. Ch. I.	126
" Judge. .	Part II. Top. IV	268
Christan. .	Part II. Top. III.	181
Church. . .	Part II. Top. II. Ch. IV.	153
Final Issue. .	Part II. Top. IV.	266
God. . .	Part I. Top. I.	17
Holy Spirit. .	Part I. Top. I. Ch. V.	56
" Its offices.	Part II. Top. I. Ch. II.	127
Law of God. . .	Part I. Top. II.	69
Man. . .	Part I. Top. IV.	92
Ministers. . .	Part II. Top. II. Ch. IV.	163
Sin. . .	Part I. Top. V.	112
Sinners, terms of salvation.	Part II. Top. II.	133

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CONTENTS.

PART I.

MAN SELF-DESTROYED.

FIRST GENERAL TOPIC.

GOD AND HIS ATTRIBUTES.

CHAPTER I.

The Existence of one God.

§ 1. Declared . . . 17
§ 2. Shown by Works of Creation 17
§ 3. From Works of Providence 18

CHAPTER II.

His Attributes.

§ 1. His existence underived and eternal . . . 19
§ 2. Originating Power . . 20
§ 3. Not Matter . . . 21
§ 4. Omnipresence . . . 21
§ 5. Knowledge underived . 21
§ 6. Knowledge unlimited . . 22
§ 7. Not gradually acquired . 23
§ 8. His Wisdom . . . 24
§ 9. Moral Sensibilities . . 24
I. God is Love. II. Hatred or opposition to sin . . 25
III. Compassion . . 26
§ 10. Moral Principles. I. Righteousness or Justice . . 27
II. Purity, or Holiness. III. Truth, or Faithfulness . 28
IV. Goodness . . . 29
V. Grace, or Mercy . 30
VI. Perfection. . . . 31

CHAPTER III.

God a Sovereign.

§ 1. Over Matter . . . 31
§ 2. Over Mind . . . 33
I. This control declared . 33
II. Influences by which he governs Mind . . 35
1. By Providences. 2. Striking cases of Divine Protection . 39
2. By his Spirit . . 41
3. By Revelation . . 42

CHAPTER IV.

God manifested in Christ.

§ 1. Declarations which Associate Christ with God . . 46
§ 2. Divine Characteristics applied to Christ. I. Self-existent and Eternal . . 48
II. Originating and controlling power . . . 49
III. Omnipresence . 50
IV. Intuitive and unlimited knowledge . . . 51
V. Wisdom. VI. Righteousness . . . 52
VII. Perfection. VIII. Grace 53
IX. Sovereignty over minds, hearts, and religious institutions 53
§ 3. Christ worshipped . . 54

CHAPTER V.

God denominated the Spirit . 56

SECOND GENERAL TOPIC.

THE HOLY SCRIPTURES.

CHAPTER I.

A Revelation from God.

§ 1. Asserted by the Writers . 58
§ 2. Shown from Prophecy. I. Predictions relative to the Jews 59
II. Prophecies of Babylon 60
III. Predictions of the Messiah 61

CHAPTER II.

An infallible Guide.

§ 1. Perfect in its Precepts . 64
II. In its adaptation to the heart . . . 66
III. In its appeals to the sensibilities or sanctions. 1. Hope 66
2. Fear. 3. Obligation. IV. The only authority in Religion 67

Digitized by Google

V. Relation of the Old and New Testaments. VI. Importance of studying them 68

THIRD GENERAL TOPIC.

THE DIVINE LAW.

CHAPTER I.

Original Law in Eden . . 69

CHAPTER II.

The Universal Moral Law . 70

CHAPTER III.

Application of this Law to the Theocracy of the Jews.

§ 1. God the object of supreme affection. I. Command. . 70
§ 2. The only object of religious worship. II. Command. . 71
Case of Idolatry . . 72
§ 3. Profanity. III. Command. Case of a blasphemer . 72
§ 4. Observance of the Sabbath. Case tried. Morality of the Sabbath. IV. Command. 73
§ 5. Parental Relation. V. Command. . . . 75
§ 6. Murder. VI. Command. Capital Punishment . . 75
§ 7. Male and female. VII. Command. Cases of Violation . 76
§ 8. Law of theft. VIII. Command. 77
§ 9. Of falsehood IX. Command. 78
§ 10. Of covetousness. X. Command. 78
§ 11. Of master and servant . . 81
§ 12. Of inheritance . . 83
§ 13. Judiciary system . . 84

CHAPTER IV.

Morality of the Gospel. The Savior's construction of the Law.

§ 1. General Observations. Perpetual obligation of the Moral Law. Extent of its Obligations 85
§ 2. Exposition of the first and second Commandments . . 86
§ 3. Of Profanity . . 86
§ 4. Of the Sabbath . . . 87
First day of the week . 88
§ 5. Parental relation. Duty of Parents. Children . . 88
§ 6. Treatment of Enemies . 89
§ 7. Male and female . . 90
§ 8. Honesty . . . 90
§ 9. Government of the tongue . 90
§ 10. Property . . . 92

FOURTH GENERAL TOPIC.

MAN AND HIS CHARACTER.

CHAPTER I.

Original Character.

§ 1. His body . . . 92
§ 2. The Soul. I. A Spirit. II. Immortal . . . 92
§ 3. Original probationary moral character . . . 93

CHAPTER II.

The Apostacy . . . 94

CHAPTER III.

Character after the Apostacy.

§ 1. Disobedience to God universal 94
§ 2. The fruit of an unholy heart 96
§ 3. Disposition towards God. I. Love to God wanting . 98
II. It is hostile towards him 100
III. The degree of its hostility. 1. Resists the strongest inducements to love. 2. The strongest obligation. 3. Resists conviction. 4. It is unremitting and impenitent. 5. It is unfounded and unjust. 6. In the highest degree ungrateful. 7. Voluntary. 8. Occasions total insensibility to the claims of God. 9. Produces misrepresentations, persecution, riots, &c. . 102
§ 4. Disposition towards men. Selfishness supreme . . 109

CHAPTER IV.

Impossible to deliver himself 112

FIFTH GENERAL TOPIC.

DESERT OF SIN . 112

Digitized by Google

PART II.

WAY OF SALVATION BY GRACE.

FIRST GENERAL TOPIC.

PROVISIONS ON THE PART OF GOD.

CHAPTER I.

The curse of the law removed, and probation removed by the sufferings of Christ.

§ 1. Types . . . 121
§ 2. Various representations; Christ a redeemer; ransom; lamb of God; propitiation; atonement 123
§ 3. This deliverance provided for all . . . 126

CHAPTER II.

Fitness of character provided by the Holy Ghost.

§ 1. Convincing of sin . 127
§ 2. Renewing the heart . . 127
§ 3. Enlightening, sanctifying, and upholding the Christian . 128
§ 4. Spirit may be resisted . 130

CHAPTER III.

Means of Grace.

The Word . . 130

SECOND GENERAL TOPIC.

TERMS OF ACCEPTANCE.

CHAPTER I.

Repentance.

§ 1. The duty enjoined . . 133
§ 2. Acceptance promised to the penitent . . 134
§ 3. God's displeasure at impenitence . . . 135
§ 4. Repentance described. Consciousness of guilt. Godly sorrow. Renunciation. Confession. Restitution . 136
§ 5. Means of Repentance. Reflection. Study of God's Word. Inducements . . 139
§ 6. Repentance illustrated. I. Instances of Repentance. Israel; Nebuchadnezzar; Zacchæus; Malefactor; Paul; David 140
II. The convicted Sinner . 142
III. Language of the Penitent.
IV. The Convert . . 143

CHAPTER II.

Faith.

§ 1. Faith required . . 144
§ 2. Described . . . 146
§ 3. Illustrated. Abraham; the Centurion; Martha; Paul, &c. 147
§ 4. How obtained . . . 148
§ 5. Evidence of faith . . 150
§ 6. Objects of faith . . 151
§ 7. Fruits of faith . . 151

CHAPTER III.

Confession of Christ . 152

CHAPTER IV.

The Church.

§ 1. Christian believers a distinct community . . . 153
§ 2. The unity of the Church 153
§ 3. Ordinances of the Church. I. Public worship. 1. Appointed. 2. Exercises: praise; prayer; instruction; benedictions; social meetings . . 154
II. Seals of Covenant. Baptism. 1. Baptism of John 157
2. Christian baptism . 158
3. Relation of baptism to Jewish rites . . 159
III. Memorials. Of deliverance among the Jews. The Sacrament . . 160
IV. Religious festivals: thanksgivings; fasts . . 161
§ 5. Ministers of Instruction and government. I. The ministry appointed . . 163
II. Character they should possess 166
III. Duties of the Ministry 167
IV. To be supported . 172
V. Duties toward the Ministry 173
VI. The Minister's reward.
VII. Ministerial responsibilities 174
VIII. Officers of secular affairs.
IX. False teachers . 175
§ 6. Discipline, or government of the Church. I. Authority, nature, and where vested . 177
II. Rule and process of discipline. III. Does not extend to conscience or faith . 179
IV. Restoration of an offender 180

Digitized by Google

THIRD GENERAL TOPIC.

THE CHRISTIAN.

CHAPTER I.

Feelings and principles to be cherished, contrasted with those to be avoided.

§ 1. Humility; Pride . . 181
§ 2. Benevolence; Covetousness 184
§ 3. Love. I. To God; enjoined; how evinced. II. To Christians; enjoined; how cultivated; its fruits. III. To all men; enemies as well as friends. IV. Passions and practices by which the law of love is violated: malice; wrath; envy; evil speaking; strife . . . 187
§ 4. Charity. Bigotry . . 191
§ 5. Deadness to the world. I. To its riches. II. Its honors. III. Its pleasures . 193
§ 6. Solicitude for the welfare of the church and salvation of sinners . . . 194
§ 7. Prayer; devotion. I. The duty. II. Address in prayer 196
III. Adoration . . 198
IV. Objects of prayer: personal blessings; revival and extension of religion; for enemies . . . 198
V. Argument in Prayer. 1. God's regard for his name and cause . . . 201
2. For his covenant and promises . . . 202
3. Argument from former mercies and deliverances. VI. Confession . . . 203
VII. Importunity in prayer 204
VIII. Encouragement to pray; promises; illustrations . 205
IX. Characteristics of a spirit of acceptable prayer. 1. Sincerity. 2. Faith. 3. Submission. 4. Forgiveness. 5. With purity of heart. 6. With fervor . . . 207
X. How prayer is hindered 209
XI. Positions in prayer. XII. Kinds of prayer. 1. Secret 210
2. Social. 3. Public . 211
XIII. Occasional prayers. 1. Dedication. 2. The Savior's at the Communion. 3. In distress. 4. Penitential 212
§ 8. Confidence in God . 214
§ 9. Moral courage: encountering opposition fearlessly; rebuking sin; opposing sinful customs and maxims; breasting unsanctified public sentiment; extending to sacrifice of life 220
§ 10. Watchfulness: over the heart; life; against temptation 221
§ 11. Perseverance: its necessity; secured by the continued grace of God; evils of apostacy; backsliding . . . 223

CHAPTER II.

Christian Deportment and Duties.

§ 1. Of the tongue . . . 226
§ 2. Duties from social relations. I. Marriage relation. Appointed of God; widows; the relative duties; fornication; marriage of Christians with unbelievers; duties where the relation is already formed with unbelievers; divorce; second marriage; fornication; its fearful prevalence, and God's indignation against it . 226
II. Parental relation; its duties; religious instruction; government and provision on the part of the parent; obedience, gratitude, love from children; fruit of a faithful performance of these duties; consequences of neglecting them . . . 230
III. Master and servant . 232
§ 3. Civil relations. I. Duties of subjects to rulers; duty when the demands of rulers controvert the law or will of God.
II. Duties of rulers . . 233
III. Consequences of perverting judgment. IV. Rulers subject to God; exalted; deposed; directed by Him 234
§ 4. Consecration to Christ and his cause. I. Supreme devotion.
II. Property consecrated to Christ . . . 235
III. Personal effort . . 236
§ 5. Sanctification, and increasing in holiness; resisting sin; encouragements; exhortations; means; how to be obtained 237
§ 6. Resisting temptation. I. Spirits have access to us and influence over us; good spirits; evil spirits . . . 244
II. This influence may be resisted . . . 246
§ 7. Self-denial; wine and strong drink; Nazarites; total abstinence . . . 246

CHAPTER III.

Evidences of Piety.

§ 1. Evidences from the life, or obedience . . . 249
§ 2. From supreme love to God; how evinced . . 251
§ 3. From love to Christians . 252
§ 4. From love to enemies and all men . . . 252

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CHAPTER IV.

Doctrines of Grace.

§ 1. Redemption by Christ. I. Efficacy of his death. II. Influence of his resurrection and life 253
§ 2. Regeneration; various representations of a saving change 253
§ 3. Election. I. God chooses the heirs of salvation . . 254
II. This choice regulated by wise and benevolent reasons 256
III. Does not interfere with a voluntary acceptance or rejection of the Gospel; or the exercise of free will . . 257
§ 4. Effectual calling . . . 258
§ 5. Assurance of divine protection to the Christian . . . 260
§ 6. Sufferings in this world not necessarily retributive; good and evil often suffer alike; are blessed alike; . . . 260
§ 7. Conscience, or moral sense; not an infallible monitor; it is to be cherished and cultivated 262
§ 8. Millennium; universal triumph of Christ on earth . 263
§ 9. Probation after death . . 264

FOURTH GENERAL TOPIC.

THE FINAL ISSUE.

CHAPTER I.

Dissolution of the Body.

§ 1. The portion of all, good and bad 265
I. Our life in God's hand. II. Death near and time uncertain 266

CHAPTER II.

Separate existence of the soul 266

CHAPTER III.

Resurrection. The fact; all will be raised; character of the new system . . 267

CHAPTER IV.

The Judgment.

Declared; the judge; the persons judged; the rule of judgment or law; the charges; the sentence . . 270

CHAPTER V.

Blessedness of the penitent Believer.

§ 1. Protection in life . . 272
§ 2. Support in death . . 275
§ 3. Rewarded according to their character and works . 275
§ 4. They have rest . . 278
§ 5. They are free from sin and suffering 278
§ 6. They are employed in the service of God . . 278
§ 7. An everlasting portion . 278

CHAPTER VI.

Portion of the Impenitent and Unbelieving.

§ 1. Disquietude in life . 279
§ 2. Comfortless death . . 279
§ 3. Removal from the good things of earth . . . 279
§ 4. Banishment from heaven . 280
§ 5. Hell . . . 281
§ 6. Just retribution for their works 284
§ 7. Removal . . . 284
§ 8. Condemnation aggravated, by rejecting the gospel . 289
§ 9. Hopeless . . . 290

FIFTH GENERAL TOPIC.

SCENES IN THE HISTORY OF CHRIST.

CHAPTER I.

His Birth and Childhood.

Annunciation; birth; worship of the shepherds; the wise men; the flight to Egypt 292

CHAPTER II.

The Closing Scenes of his Life.

§ 1. The supper at Bethany; the anointing; Remonstrance of Judas . . . 295
§ 2. His public entrance into Jerusalem . . . 295
§ 3. Scenes in the Temple. I. Its expurgation. II. Christ convicts and condemns the Pharisees; his last public discourse. III. They conspire against him. IV. He predicts the destruction of the temple and city . . . 296
§ 4. The last Passover. Humility illustrated; the traitor disclosed; sacrament instituted . 299
§ 5. Christ's last hours with his disciples 300
§ 6. Gethsemane . . 303
§ 7. His betrayal and arrest . 303
§ 8. His trial and condemnation; before the Sanhedrim; the Procurator . . 304
§ 9. His execution . 305
§ 10. Six hours upon the cross; conduct of his enemies; of the sufferer; the sympathy of nature 306
§ 11. The burial . . 307
§ 12. The Resurrection . . 308
§ 13. A risen Savior; seen by Mary, Peter, Cleophas, and his companion; the eleven; Thomas; more than five hundred . 309
§ 14. The Ascension . . 311

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PART I.

MAN SELF-DESTROYED.

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BIBLICAL ANALYSIS.

I. GENERAL TOPIC.

GOD AND HIS ATTRIBUTES.

CHAPTER I.

THE EXISTENCE OF ONE GOD.

§ 1. HIS EXISTENCE DECLARED.

GEN. 17: 1. I am the ALMIGHTY GOD.

28: 13. And behold the LORD stood above it and said, I am the LORD GOD of Abraham thy father, and the GOD of Isaac.

EX. 3: 14. And the LORD said to Moses, I AM THAT I AM.

20: 1. And God spake all these words, saying, I *am* the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth: thou shalt not bow down thyself to them, nor serve them.

DEUT. 32: 39. See now that I, *even* I, *am* he, and *there is* no god with me: I kill, and I make alive; I wound, and I heal: neither *is there any* that can deliver out of my hand.

ISA. 43: 10. Ye *are* my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I *am* he: before me there was no God formed, neither shall there be after me. I *even* I, *am* the LORD; and beside me *there is* no Savior. I have declared, and have saved, and I have showed, when *there was* no strange *god* among you: therefore ye *are* my witnesses, saith the LORD, that I *am* God. Yea, before the day *was*, I *am* he; and *there is* none that can deliver out of my hand: I will work, and who shall let it?

42: 8. I *am* the LORD: that *is* my name: and my glory will I not give to another, neither my praise to graven images.

45: 5. I *am* the LORD, and *there is* none else, *there is* no God beside me: I girded thee, though thou hast not known me: that they may know from the rising of the sun, and from the west, that *there is* none beside me. I *am* the LORD, and *there is* none else.

DEUT. 6: 4. The LORD *our* GOD is one Lord.

45: 5. The LORD he is GOD: there is none else.

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§ 2. HIS EXISTENCE SHOWN BY THE WORKS OF CREATION.

GEN. 1: 1. In the beginning God created the heavens and the earth.

PS. 19: 1. The heavens declare the glory of God; and the firmament showeth his handy work. Day unto day uttereth speech, and night

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unto night showeth knowledge. *There* is no speech nor language *where* their voice is not heard. Their line has gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, *and* rejoiceth as a strong man to run a race. His going forth *is* from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

Isa. 40: 12. Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?

Ps. 100: 3. Know ye that the Lord he is God: it is he that hath made us, and not we ourselves.

95: 3. For the Lord is a great God, and a great King above all gods. In his hands are the deep places of the sea: the strength of the hills is his also. The sea is his and he made it; and his hands formed the dry land.

Heb. 3: 4. He that built all things is God.

Acts 17: 24. God, that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands.

Zec. 12: 1. Thus saith the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.

Rom. 1: 20. The invisible things of him from the creation of the world are clearly seen, even his eternal power and Godhead, so that they [the heathen] are without excuse.

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§ 3. EVIDENCE OF HIS EXISTENCE FROM HIS WORKS OF PROVIDENCE.

Ex. 5: 1. And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness. And Pharaoh said, Who *is* the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go.

7: 17. Thus saith the Lord, in this thou shalt know that I *am* the Lord: behold, I will smite with the rod that *is* in mine hand upon the waters which *are* in the river, and they shall be turned to blood.

8: 16. And the Lord said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt. And they did so. Then the magicians said unto Pharaoh, This *is* the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the Lord had said.

22. And I will sever in that day the land of Goshen, in which my people dwell, that no swarms *of flies* shall be there; to the end thou mayest know that I *am* the Lord in the midst of the earth. And I will put a division between my people and thy people: to-morrow shall this sign be. And the Lord did so; and there came a grievous swarm *of flies* into the house of Pharaoh, and *into* his servants' houses, and into all the land of Egypt: the land was corrupted by reason of the swarm *of flies*.

14: 3. For Pharaoh will say of the children of Israel, They *are* entangled in the land, the wilderness hath shut them in. And I will harden Pharaoh's heart, that he shall follow after them; and I will be honored upon Pharaoh, and upon all his host; that the Egyptians may know that I *am* the Lord. And they did so.

29. But the children of Israel walked upon dry *land* in the midst of the sea; and the waters *were* a wall unto them on their right hand, and on their left. Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea-shore. And Israel saw that great work which the Lord did upon the Egyptians: and the people feared the Lord, and believed the Lord, and his servant Moses.

18: 10. And Jethro said, Blessed *be* the Lord, who hath delivered

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you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians. Now I know that the LORD *is* greater than all gods: for in the thing wherein they dealt proudly *he was* above them.

¶ 20: 18. And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw *it*, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.

20: 22. And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven. Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold.

29: 46. And they shall know that I *am* the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them: I *am* the LORD their God.

DEUT. 4: 32. For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and *ask* from the one side of heaven unto the other, whether there hath been *any such thing* as this great thing *is*, or hath been heard like it? Did *ever* people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? Or hath God assayed to go *and* take him a nation from the midst of *another* nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched-out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes? Unto thee it was showed, that thou mightest know that the LORD he *is* God; *there is* none else beside him. Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he showed thee his great fire; and thou heardest his words out of the midst of the fire. — 39. Know therefore this day, and consider *it* in thine heart, that the LORD he *is* God in heaven above, and upon the earth beneath: *there is* none else.

2 CHRON. 33: 10. And the LORD spake to Manasseh, and to his people: but they would not hearken. Wherefore the LORD brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon. And when he was in affliction, he besought the LORD his God, and humbled himself greatly before the God of his fathers, and prayed unto him: and he was intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the LORD he *was* God.

PS. 9: 16. The LORD is known by the judgments which he executeth.

CHAPTER II.

HIS ATTRIBUTES.

§ 1. HIS EXISTENCE UNDERIVED AND ETERNAL.

EX. 3: 13. And Moses said unto God, Behold, *when* I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What *is* his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

6: 2. And God spake unto Moses, and said unto him, I *am* the LORD: and I appeared unto Abraham, unto Isaac, and unto Jacob, by *the name of* God Almighty, but by my name JEHOVAH was I not known to them.

DEUT. 33: 26. *There is* none like unto the God of Jeshurun, *who* rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God *is thy* refuge. And

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underneath *are* the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy *them*.

32: 40. For I lift up my hand to heaven, and say, I live for ever.

Ps. 102: 24. Thy years *are* throughout all generations. Of old hast thou laid the foundation of the earth; and the heavens *are* the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them and they shall be changed: but thou *art* the same, and thy years shall have no end.

135: 13. Thy name, O LORD, *endureth* for ever; *and* thy memorial, O LORD, throughout all generations.

145: 13. Thy kingdom *is* an everlasting kingdom, and thy dominion *endureth* throughout all generations.

¶ ISA. 44: 6. Thus saith the LORD, the King of Israel, and his Redeemer, the LORD of hosts; I *am* the first, and I *am* the last; and beside me *there is* no God. And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? And the things that are coming, and shall come, let them show unto them.

48: 12. Hearken unto me, O Jacob and Israel, my Called; I *am* he; I *am* the first, I also *am* the last. Mine hand also hath laid the foundation of the eath, and my right hand hath spanned the heavens: *when* I call unto them, they stand up together.

63: 16. Thy name is from everlasting.

Ps. 90: 2. From everlasting to everlasting thou art God. — 4. A thousand years in thy sight, are but as yesterday when it is past, and as a watch in the night.

102: 12. Thou, O LORD, shalt endure for ever, and thy remembrance unto all generations. Thy years are throughout all generations. Thou art the same, and thy years shall have no end.

MAL. 3: 6. I am the LORD, I change not.

JA. 1: 17. With whom is no variableness, neither shadow of turning.

REV. 1: 4. Grace be unto you, and peace from him which is, and which was, and which is to come. I am Alpha and Omega; the beginning and the ending: which is, and which was, and which is to come.

---

§ 2. HIS ORIGINATING POWER.

GEN. 1: 1. In the beginning God created the Heaven and the Earth. And God said, Let there be light: and there was light. And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God said, Let there be lights in the firmament of the Heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: and let them be for lights in the firmament of the Heaven, to give light upon the earth: and it was so. And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl *that* may fly above the earth in the open firmament of Heaven.

21. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind; and every winged fowl after his kind; and God saw that *it was* good.

2: 7. And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul.

Ps. 33: 6. By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth. He gathereth the waters of the sea together as an heap: he layeth up the depth in store-houses. For he spake, and it was *done;* he commanded, and it stood fast.

Ps. 100: 3. Know ye that the LORD he *is* God: *it is* he *that* hath made us, and not we ourselves; *we* are his people, and the sheep of his pasture.

Ps. 104: 1. Bless the LORD, O my soul. O LORD my God, thou art very great; thou art clothed with honor and majesty. Who

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coverest *thyself* with light as *with* a garment: who stretchest out the heavens like a curtain: who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind: *who* laid the foundations of the earth, *that* it should not be removed for ever. Thou coveredst it with the deep as *with* a garment: the waters stood above the mountains. At thy rebuke they fled; at the voice of thy thunder they hasted away.

¶ Isa. 45: 11. Thus saith the Lord, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me. I have made the earth, and created man upon it; I, *even* my hands, have stretched out the heavens, and all their host have I commanded.

Jer. 27: 4. Thus saith the Lord of hosts, the God of Israel; Thus shall ye say unto your masters; I have made the earth, the man and the beast that *are* upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me.

Isa. 45: 7. I form light and I create darkness. I make peace, and I create evil. I the Lord do all these things.

Acts 17: 22. Then Paul stood in the midst of Mars-hill, and said, *Ye* men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, "TO THE UNKNOWN GOD." Whom therefore ye ignorantly worship, him declare I unto you. God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands: neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things: and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us; for in him we live, and move, and have our being; as certain also of your own poets have said,

"For we are also his offspring."

Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

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§ 3. NOT MATTER.

John 4: 24. God is a spirit.

2 Cor. 3: 17. Now the Lord is that spirit, and where the spirit of the Lord is, there is liberty.

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§ 4. OMNIPRESENCE.

Ps. 139: 7. Whither shall I go from thy spirit? or, whither shall I flee from thy presence? If I ascend up into heaven, thou *art* there: if I make my bed in hell, behold, thou *art there*. *If* I take the wings of the morning, *and* dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me.

Jer. 23: 23. *Am* I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord. I have heard what the prophets said, that prophesy lies in my name, saying, "I have dreamed, I have dreamed."

1 K. 8: 27. Behold the heavens, and heaven of heavens cannot contain thee.

Pr. 15: 3. The eyes of the Lord are in every place beholding the evil and the good.

1 Chron. 28: 9. The Lord searcheth all hearts; and understandeth all the imaginations of the thoughts.

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§ 5. HIS KNOWLEDGE INTUITIVE, OR UNDERIVED.

Ps. 33: 13. The Lord looketh from heaven; he beholdeth all the

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sons of men. From the place of his habitation he looketh upon all the inhabitants of the earth. He fashioneth their hearts alike; he considereth all their works.

94: 9. He that planted the ear, shall he not hear? he that formed the eye, shall he not see? he that chastiseth the heathen, shall not he correct? he that teacheth man knowledge, *shall not he know*? The LORD knoweth the thoughts of man, that they *are* but vanity.

113: 4. The LORD *is* high above all nations, *and* his glory above the heavens. Who is like unto the LORD our God, who dwelleth on high; who humbleth *himself* to behold *the things that are* in heaven, and in the earth!

Ps. 139: 1. O LORD, thou hast searched me, and known *me*. Thou knowest my down-sitting and mine up-rising; thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted *with* all my ways. For *there is* not a word in my tongue, *but*, lo, O LORD, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. *Such* knowledge *is* too wonderful for me: it is high, I cannot *attain* unto it. If I say, Surely the darkness shall cover me, even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light *are* both alike *to thee*. I will praise thee; for I am fearfully *and* wonderfully made: marvellous *are* thy works; and *that* my soul knoweth right well. My substance was not hid from thee, when I was made in secret, *and* curiously wrought in the lowest parts of the earth.

ISA. 40: 13. Who hath directed the spirit of the LORD, or *being* his counsellor hath taught him? with whom took he counsel, and *who* instructed him, and taught him in the path of judgment, and taught him knowledge, and showed to him the way of understanding? Behold, the nations *are* as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing.

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§ 6. UNLIMITED.

JOB 26: 6. Hell *is* naked before him, and destruction hath no covering. He stretcheth out the north over the empty place, *and* hangeth the earth upon nothing. He bindeth up the waters in his thick clouds; and the cloud is not rent under them. He holdeth back the face of his throne, *and* spreadeth his cloud upon it. He hath compassed the waters with bounds, until the day and night come to an end. The pillars of heaven tremble and are astonished at his reproof. He divideth the sea with his power, and by his understanding he smiteth through the proud. By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent. Lo, these *are* parts of his ways: but how little a portion is heard of him? But the thunder of his power who can understand?

31: 12. Behold, *in* this thou art not just: I will answer thee, that God is greater than man. Why dost thou strive against him? for he giveth not account of any of his matters.

34: 21. For his eyes *are* upon the ways of man, and he seeth all his goings. *There is* no darkness, nor shadow of death, where the workers of iniquity may hide themselves. For he will not lay upon man more *than right;* that he should enter into judgment with God.

37: 14. Stand still, and consider the wondrous works of God. Dost thou know when God disposed them, and caused the light of his cloud to shine? dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge? hast thou with him spread out the sky, *which is* strong, *and* as a molten looking-glass? Teach us what we shall say unto him; *for* we cannot order *our speech* by reason of darkness.

38: 17. Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death? Hast thou perceived the breadth of the earth? declare if thou knowest it all. Where *is* the way *where* light dwelleth? and *as for* darkness, where is the place thereof?

PR. 15: 11. Hell and destruction

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are before the LORD: how much more then the hearts of the children of men?

17: 3. The fining-pot *is* for silver, and the furnace for gold: but the LORD trieth the hearts.

¶ 21: 2. Every way of a man *is* right in his own eyes: but the LORD pondereth the hearts. To do justice and judgment *is* more acceptable to the LORD than sacrifice.

ISA. 45: 21. Tell ye, and bring *them* near; yea, let them take counsel together: who hath declared this from ancient time? *who* hath told it from that time? *have* not I the LORD? and *there is* no God else beside me; a just God and a Savior; *there is* none beside me. Look unto me, and be ye saved, all the ends of the earth: for I *am* God, and *there is* none else.

46: 9. Remember the former things of old; for I *am* God, and *there is* none else; *I am* God, and *there is* none like me, declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, My counsel shall stand, and I will do all my pleasure: calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken *it*, I will also bring it to pass; I have purposed *it*, I will also do it.

JOB 39: 22. With God *is* terrible majesty. *Touching* the Almighty, we cannot find him out: *he is* excellent in power, and in judgment, and in plenty of justice: he will not afflict. Men do therefore fear him: he respecteth not any *that are* wise of heart.

ISA. 40: 25. To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these *things*, that bringeth out their host by number: he calleth them all by names, by the greatness of his might, for that *he is* strong in power; not one faileth. Why sayest thou, O Jacob, and speakest, O Israel, my way is hid from the LORD, and my judgment is passed over from my God? hast thou not known? hast thou not heard, *that* the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? *there* is no searching of his understanding. He giveth power to the faint; and to *them that have* no might he increaseth strength.

¶ JER. 17: 9. The heart *is* deceitful above all *things*, and desperately wicked: who can know it? I the LORD search the heart, *I* try the reins, even to give every man according to his ways, *and* according to the fruit of his doings.

DAN. 2: 20. Then Daniel blessed the God of heaven. Daniel answerd and said, Blessed be the name of God for ever and ever: for wisdom and might are his: and he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding: he revealeth the deep and secret things: he knoweth what *is* in the darkness, and the light dwelleth with him.

ISA. 29: 15. Woe unto them that seek deep to hide their counsel from the LORD. And their works are in the dark, and they say, Who seeth us? and who knoweth us? Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? Or shall the thing framed say of him that framed it, he had no understanding?

JER. 51: 15. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heaven by his understanding. When he uttereth *his* voice, *there is* a multitude of waters in the heavens; and he causeth the vapors to ascend from the ends of the earth: he maketh lightnings with rain, and bringeth forth the wind out of his treasures.

MAT. 10: 26. There is nothing hid that shall not be known.

1 COR. 4: 5. God will bring to light the hidden things of darkness; and will make manifest the counsels of the heart.

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§ 7. NOT GRADUALLY ACQUIRED.

ACTS 15: 18. Known unto God are all his works, from the foundation of the world.

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1 JOHN 3: 20. God knoweth all things.

ISA. 11: 2. The spirit of the LORD is the spirit of knowledge.

43: 9. New things do I declare; before they spring forth I tell you of them.

46: 9, 10. I am God and there is none like me; declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure.

HEB. 4: 13. Neither is there any creature that is not manifest in his sight; but all things are naked and opened to the eyes of him with whom we have to do.

ACTS 2: 22. Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles, and wonders, and signs, (which God did by him in the midst of you, as ye yourselves also know,) him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.

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§ 8. WISDOM.

ROM. 11: 33. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, *are* all things: to whom *be* glory for ever! Amen.

JOB 5: 8. I would seek unto God, and unto God would I commit my cause: which doeth great things and unsearchable; marvellous things without number: who giveth rain upon the earth, and sendeth waters upon the fields: to set up on high those that be low; that those which mourn may be exalted to safety. He disappointeth the devices of the crafty, so that their hands cannot perform *their* enterprise. He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong. They meet with darkness in the day-time, and grope in the noon-day as in the night.

12: 13. With him *is* wisdom and strength, he hath counsel and understanding. Behold, he breaketh down, and it cannot be built again: he shutteth up a man, and there can be no opening.

PS. 104: 24. O LORD, how manifold are thy works! In wisdom hast thou made them all: the earth is full of thy riches. *So is* this great and wide sea, wherein *are* things creeping innumerable, both small and great beasts.

PR. 9: 22. The LORD possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When *there were* no depths, I was brought forth; when *there were* no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I *was* there: when he set a compass upon the face of the depth: when he established the clouds above: when he strengthened the fountains of the deep: when he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: then I was by him, *as* one brought up *with him:* and I was daily *his* delight, rejoicing always before him.

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§ 9. MORAL SENSIBILITIES.

I. *God is Love.* 1 J. 4: 8.

2 COR. 13: 11. Be of one mind: live in Peace and the God of love shall be with you.

1 J. 3: 16. Hereby perceive we the love of God, because he laid down his life for us.

ISA. 63: 9. In his love and in his pity he redeemed them.

ROM. 5: 8. God commendeth his love toward us, in that while we were yet sinners, Christ died for us.

DEUT. 7: 12. If thou wilt hearken to these judgments and keep and

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do them, he will love thee, and bless thee, and multiply thee.

10: 14. Behold the heaven, and the heaven of heavens is the LORD's thy God; the earth also, with all that therein is; only the LORD had a delight in thy fathers to love them.

Hos. 14: 4. I will heal their backslidings, I will love them freely.

JOHN 14: 23. If a man love me, he will keep my commandments, and my father will love him.

1 JOHN 4: 16. We have known and believed the love which God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Love is of God. — 10. Herein is love, not that we loved God; but that he loved us. — 19. We love him because he first loved us.

MAL. 1: 2. I have loved you, saith the LORD of hosts.

JOHN 3: 16. God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Ps. 146: 8. The LORD loveth the righteous.

DEUT. 10: 8. The LORD loveth the stranger.

JOHN 16: 27. For the Father himself loveth you, because ye have loved me.

Ps. 36: 7. How excellent is thy loving kindness, O God! Therefore the sons of men put their trust under the shadow of thy wings.

89: 33. My loving kindness will I not utterly take from him.

JER. 31: 3. I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee.

MAL. 1: 2. I have loved you, saith the LORD. Yet ye say, "Wherein hast thou loved us?" *Was* not Esau Jacob's brother? saith the LORD: yet I loved Jacob, and I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.

II. *Hatred, or opposition to sin.*

DEUT. 5: 9. For I, the LORD thy God, *am* a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth *generation* of them that hate me, and showing mercy unto thousands of them that love me, and keep my commandments.

7: 9. Know therefore that the LORD thy God, he *is* God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations; and repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face. Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.

32: 41. If I whet my glittering sword, and mine hand take hold on judgment, I will render vengeance to mine enemies, and will reward them that hate me.

JOB 34: 25. Therefore he knoweth their works, and he overturneth *them* in the night, so that they are destroyed. He striketh them as wicked men in the open sight of others; because they turned back from him, and would not consider any of his ways. — 29. And when he hideth *his* face, who then can behold him? whether *it be done* against a nation, or against a man only: that the hypocrite reign not, lest the people be ensnared. Surely it is meet to be said unto God, I have borne *chastisement*, I will not offend *any more: that which* I see not, teach thou me: if I have done iniquity, I will do no more.

Ps. 34: 16. The face of the LORD *is* against them that do evil. To cut off the remembrance of them from the earth. — 21. Evil shall slay the wicked; and they that hate the righteous shall be desolate.

50: 16. But unto the wicked God saith, What hast thou to do to declare my statutes, or *that* thou shouldest take my covenant in thy mouth? seeing thou hatest instruction, and castest my words behind thee. — 21. These *things* hast thou done, and I kept silence; thou thoughtest that I was altogether *such an one* as thyself: *but* I will reprove thee, and set *them* in order before thine eyes. Now consider this, ye that forget God, lest I tear *you* in pieces, and *there be* none to deliver.

¶ 75: 8. For in the hand of the LORD *there* is a cup, and the wine

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is red; it is full of mixture; and he poureth out of the same: but the dregs thereof all the wicked of the earth shall wring *them* out, *and* drink *them.*

94: 23. And he shall bring upon them their own iniquity, and shall cut them off in their own wickedness; *yea,* the LORD our God shall cut them off.

145: 20. The LORD preserveth all them that love him: but all the wicked will he destroy.

ISA. 26: 21. For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.

59: 17. And he put on the garments of vengeance *for* clothing, and was clad with zeal as a cloak. According to *their* deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies; to the islands he will repay recompense. So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him.

NAH. 1: 2. God *is* jealous, and the LORD revengeth; the LORD revengeth, and *is* furious; the LORD will take vengeance on his adversaries, and he reserveth *wrath* for his enemies. The LORD *is* slow to anger, and great in power, and will not at all acquit *the wicked.* — 5. The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein. Who can stand before his indignation? and who can abide in the fierceness of his anger? His fury is poured out like fire, and the rocks are thrown down by him.

PS. 7: 11. God is angry with the wicked every day.

JOB 21: 17. God distributeth sorrows in his anger.

NAH. 1: 2. The LORD reserveth wrath for his enemies.

ROM. 1: 18. The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men.

2: 8. Indignation and wrath, tribulation and anguish, upon every soul of man that doth evil.

III. *Compassion.*

EX. 34: 6. And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty;* visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth *generation.*

PS. 68: 4. Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name JAH, and rejoice before him. A father of the fatherless, and a judge of the widows, *is* God in his holy habitation. God setteth the solitary in families: he bringeth out those which are bound with chains: but the rebellious dwell in a dry *land.*

86: 15. But thou, O LORD, *art* a God full of compassion, and gracious, long-suffering, and plenteous in mercy and truth. O turn unto me, and have mercy upon me.

102: 19. For he hath looked down from the height of his sanctuary; from heaven did the LORD behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death; to declare the name of the LORD in Zion, and his praise in Jerusalem; when the people are gathered together, and the kingdoms, to serve the LORD.

103: 1. Bless the LORD, O my soul: and all that is within me, *bless* his holy name. Bless the LORD, O my soul, and forget not all his benefits: who forgiveth all thine iniquities. — 5. Who satisfieth thy mouth with good *things; so that* thy youth is renewed like the eagle's. — 8. The LORD is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide: neither will he keep *his anger* forever. He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, *so* great is his mercy toward them that fear him. As far as the east is from the west, *so* far hath he removed our transgressions from us. Like as a father pitieth *his* children, *so* the LORD pitieth them that fear him. — 17. But the mercy of the LORD *is* from ever-

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lasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those that remember his commandments to do them.

¶ 111: 4. The LORD *is* gracious and full of compassion. He hath given meat unto them that fear him: he will ever be mindful of his covenant.

116: 3. The sorrows of death compassed me; and the pains of hell gat hold upon me: I found trouble and sorrow. Then called I upon the name of the LORD. O LORD, I beseech thee, deliver my soul. Gracious *is* the LORD, and righteous: yea, our God *is* merciful.

136: 1. O give thanks unto the LORD: for he *is* good. —5. To him that by wisdom made the heavens: for his mercy *endureth* forever.

ISA. 54: 5. For thy Maker *is* thy husband; the LORD of hosts *is* his name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called. For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer. —10. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee.

JONAH 3: 10. And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did *it* not.

NEH. 9: 17. Thou art a God, ready to pardon, gracious and merciful, slow to anger, and of great kindness.

JOEL 2: 13. The LORD your God is gracious and merciful; slow to anger and of great kindness.

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§ 10. MORAL PRINCIPLES.

I. *Righteousness, or Justice.*

EX. 20: 5. For I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth *generation* of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

DEUT. 10: 17. For the LORD your God *is* God of gods, and LORD of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward: he doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment.

JOB 34: 10. Far be it from God, *that he should do* wickedness; and *from* the Almighty, *that he should commit* iniquity. For the work of a man shall he render unto him, and cause every man to find according to *his* ways.

Ps. 18: 20. The LORD rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me. —25. With the merciful thou wilt show thyself merciful; with an upright man thou wilt show thyself upright; with the pure thou wilt show thyself pure; and with the froward thou wilt show thyself froward. For thou wilt save the afflicted people; but wilt bring down high looks. —30. *As for* God, his way *is* perfect: the word of the LORD is tried; he *is* a buckler to all those that trust in him. For who *is* God save the LORD? or who *is* a rock save our God? *it is* God that girdeth me with strength, and maketh my way perfect.

ISA. 25: 1. O LORD, thou *art* my God; I will exalt thee, I will praise thy name; for thou hast done wonderful *things; thy* counsels of old *are* faithfulness *and* truth. For thou hast made of a city an heap; of a defenced city a ruin: a palace of strangers to be no city: it shall never be built. Therefore shall the strong people glorify thee; the city of the terrible nations shall fear thee. For thou hast been a strength to the poor, a strength to the needy

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in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones *is* as a storm *against* the wall.

DEUT. 32: 3. Because I will publish the name of the LORD: ascribe ye greatness unto our God. *He is* the Rock, his work *is* perfect: for all his ways *are* judgment: a God of truth and without iniquity, just and right *is* he.

JOB 8: 20. Behold, God will not cast away a perfect *man*, neither will he help the evil doers: till he fill thy mouth with laughing, and thy lips with rejoicing. They that hate thee shall be clothed with shame.

Ps. 36: 5. Thy mercy, O LORD, *is* in the heavens, *and* thy faithfulness *reacheth* unto the clouds. Thy righteousness *is* like the great mountains; thy judgments *are* a great deep.

97: 2. Righteousness and judgment are the habitation of his throne.

145: 17. The LORD is righteous in all his ways, and holy in all his works.

19: 8. The statutes of the LORD are right. The commandment of the LORD is pure. The judgments of the LORD are true.

2 CHRON. 19: 7. There is no iniquity with the LORD our God, nor respect of persons, nor taking of gifts.

REV. 15: 3. Just and true are thy ways, O thou King of saints.

II. *Purity, or Holiness.*

ISA. 6: 3. And one cried unto another, and said, Holy, holy, holy *is* the LORD of hosts: the whole earth *is* full of his glory.

HAB. 1: 13. Thou art of purer eyes than to behold evil, and canst not look upon iniquity.

LEV. 11: 44. Ye shall be holy; for I, the LORD your God, am holy.

Ps. 22: 3. Thou art holy, O thou that inhabitest the praises of Israel.

REV. 15: 4. Who shall not fear thee, O LORD, and glorify thy name: for thou art holy.

Ps. 5: 4. Thou art not a God that hast pleasure in wickedness; neither shall evil dwell with thee. The foolish shall not stand in thy sight, thou hatest all the workers of iniquity.

Ps. 47: 8. God sitteth upon the throne of his holiness.

JOB 15: 15. The heavens are not clean in his sight.

Ps. 93: 5. Thy testimonies are very sure: holiness becometh thine house, O LORD, forever.

99: 9. For the LORD our God *is* holy.

145: 17. The LORD *is* righteous in all his ways, and holy in all his works. The LORD *is* nigh unto all them that call upon him, to all that call upon him in truth.

III. *Truth, or Faithfulness.*

DEUT. 32: 4. A God of truth, without iniquity, just and right is he.

Ps. 91: 4. His truth shall be thy shield and buckler.

146: 6. He keepeth truth forever.

DAN. 4: 37. All his works are truth.

ISA. 25: 1. Thy counsels of old are faithfulness and truth.

NUM. 23: 19. God is not a man, that he should lie, neither the son of man, that he should repent.

1 SAM. 15: 29. The strength of Israel will not lie.

Ps. 36: 5. Thy mercy, O LORD, is in the heavens, and thy faithfulness reacheth unto the clouds.

119: 90. Thy faithfulness is unto all generations.

1 COR. 1: 9. God is faithful, by whom ye were called unto the fellowship of his son Jesus Christ.

2 TIM. 2: 13. He abideth faithful.

1 THES. 5: 24. Faithful is he that calleth you.

HEB. 6: 13. For when God made promise to Abraham, because he could swear by no greater, he swore by himself, saying, Surely blessing I will bless thee; and multiplying I will multiply thee. And so after he had patiently endured, he obtained the promise. For men verily swear by the greater, and an oath for confirmation is the end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it

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was impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold on the hope set before us.

Isa. 46: 10. My counsel shall stand, and I will do all my pleasure.

Pr. 19: 21. The counsel of the Lord, that shall stand.

James 1: 17. Every good gift, and every perfect gift is from above, coming down from the father of lights, with whom there is no variableness, neither shadow of turning.

IV. *Goodness.*

Ex. 33: 18. And he said, I beseech thee, show me thy glory. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy.

Ps. 33: 5. He loveth righteousness and judgment: the earth is full of the goodness of the Lord.

34: 8. O taste and see that the Lord *is* good: blessed *is* the man *that* trusteth in him. O fear the Lord, ye his saints: for *there is* no want to them that fear him.

31: 19. *Oh* how great *is* thy goodness, which thou hast laid up for them that fear thee: *which* thou hast wrought for them that trust in thee before the sons of men! Thou shalt hide them in the secret of thy presence, from the pride of man; thou shalt keep them secretly in a pavilion, from the strife of tongues. Blessed *be* the Lord; for he hath showed me his marvellous kindness in a strong city.

36: 6. O Lord, thou preservest man and beast. How excellent *is* thy loving kindness, O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. For with thee *is* the fountain of life: in thy light shall we see light. O continue thy loving-kindness unto them that know thee, and thy righteousness to the upright in heart.

65: 8. Thou makest the outgoings of the morning and evening to rejoice. Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, *which* is full of water: thou preparest them corn, when thou hast so provided for it. Thou waterest the ridges thereof abundantly; thou settlest the furrows thereof; thou makest it soft with showers; thou blessest the springing thereof. Thou crownest the year with thy goodness; and thy paths drop fatness.

68: 19. Blessed *be* the Lord, *who* daily loadeth us *with benefits, even* the God of our salvation. Selah. *He that is* our God *is* the God of salvation; and unto God the Lord *belong* the issues from death.

84: 11. For the Lord God *is* a sun and shield: the Lord will give grace and glory; no good *thing* will he withhold from them that walk uprightly. O Lord of hosts, blessed *is* the man that trusteth in thee.

100: 4. Enter into his gates with thanksgiving, *and* into his courts with praise: be thankful unto him, *and* bless his name. For the Lord *is* good; his mercy *is* everlasting; and his truth *endureth* to all generations.

¶ 104: 27. These wait all upon thee; that thou mayest give *them* their meat in due season. *That* thou givest them they gather: thou openest thine hand, they are filled with good.

145: 6. And *men* shall speak of the might of thy terrible acts: and I will declare thy greatness. They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness. The Lord *is* gracious, and full of compassion; slow to anger, and of great mercy. The Lord *is* good to all: and his tender mercies *are* over all his works. — 14. The Lord upholdeth all that fall, and raiseth up all *those that be* bowed down. The eyes of all wait upon thee; and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing.

146: 5. Happy *is he* that *hath* the God of Jacob for his help, whose hope *is* in the Lord his God. — 7. Which executeth judgment for the oppressed: which giveth food to the hungry. The Lord looseth the pris-

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oners: the LORD openeth *the eyes of* the blind: the LORD raiseth them that are bowed down: the LORD loveth the righteous. The LORD preserveth the strangers; he relieveth the fatherless and widow; but the way of the wicked he turneth upside down.

JER. 33: 7. And I will cause the captivity of Judah and the captivity of Israel to return, and will build them as at the first. And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me. And it shall be to me a name of joy, a praise and an honor before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it.

31: 9. For I am a father to Israel, and Ephraim *is* my first-born. Hear the word of the LORD, O ye nations, and declare *it* in the isles afar off, and say, he that scattered Israel will gather him, and keep him, as a shepherd *doth* his flock. For the LORD hath redeemed Jacob, and ransomed him from the hand of *him that was* stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all. Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. And I will satiate the soul of the priest with fatness, and my people shall be satisfied with my goodness, saith the LORD. — 20. *Is* Ephraim my dear son? *is he* a pleasant child? for since I spake against him, I do earnestly remember him still. Therefore my bowels are troubled for him: I will surely have mercy upon him, saith the LORD.

Ps. 27: 10. When my father and my mother forsake me, then the LORD will take me up.

68: 5. A father of the fatherless, and a judge of the widow, is God in his holy habitation.

ISA. 54: 5. Thy maker is thy husband, the LORD of hosts is his name.

V. *Grace, or Mercy.*

EX. 22: 27. When the poor crieth I will hear, for I am gracious.

33: 19. I will be gracious to whom I will be gracious, and I will have mercy on whom I will have mercy.

34: 6. And the LORD passed by before him and proclaimed, "The LORD, the LORD God, gracious and merciful, long-suffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity, transgression, and sin, and that will by no means clear the guilty.

NUM. 14: 18. The LORD is long-suffering and of great mercy, forgiving iniquity.

NEH. 9: 17. Thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness.

Ps. 36: 5. Thy mercy, O LORD, is great the heavens.

103: 8. The LORD is merciful and gracious; slow to anger, and plenteous in mercy.

86: 15. Thou, O LORD, art a God full of compassion and gracious; long-suffering, and plenteous in mercy and truth.

116: 5. Gracious is the LORD and righteous; yea, our God is merciful.

119: 156. Great are thy tender mercies, O LORD.

LAM. 3: 22. It is of the LORD'S mercies that we are not consumed; because his compassions fail not. — 32. Though he cause grief, yet will he have compassion, according to the multitude of his tender mercies.

JONAH 4: 2. Thou art a gracious God, and merciful, slow to anger and of great kindness, and repentest thee of the evil.

MIC. 7: 18. Who *is* a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger forever, because he delighteth *in* mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast

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all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, *and* the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.

DAN. 9: 9. To the LORD our God *belong* mercies and forgivenesses, though we have rebelled against him; neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets.

ISA. 54: 7. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer. — 10. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee.

49: 9. For in my wrath I smote thee, but in my favor have I had mercy on thee.

ACTS 15: 11. We believe that through the grace of our Lord Jesus Christ we shall be saved.

EPH. 2: 8. By grace are ye saved, through faith, and that not of yourselves, it is the gift of God.

ROM. 5: 2. By Jesus Christ we have access into this grace wherein we stand, and rejoice in hope of the glory of God.

TIT. 3: 5. Not by works of righteousness which we have done, but according to his mercy, he saved us; by the washing of regeneration and renewing of the Holy Ghost. — 7. That being justified by his grace, we should be made heirs according to the hope of eternal life.

VI. *Perfection.*

MATT. 5: 48. Your father which is in heaven is perfect.

2 SAM. 22: 31. As for God his way is perfect.

1 JOHN 3: 3. Every man that hath this hope in him purifieth himself, even as he is pure.

JOB 42: 5. I have heard of thee by the hearing of the ear; but now mine eye seeth thee: wherefore I abhor myself, and repent in dust and ashes.

40: 2. Shall he that contendeth with the ALMIGHTY instruct him? he that reproveth God, let him answer it.

2 CHRON. 19: 7. There is no iniquity with the LORD our God: nor respect of persons, nor taking of gifts.

ZECH. 3: 5. The just LORD is in the midst thereof, he will not do iniquity.

CHAPTER III.

GOD A SOVEREIGN.

§ 1. OVER MATTER.

JOB 9: 4. *He is* wise in heart, and mighty in strength: who hath hardened *himself* against him, and hath prospered? which removeth the mountains, and they know not: which overturneth them in his anger. Which shaketh the earth out of her place, and the pillars thereof tremble. Which commandeth the sun, and it riseth not; and sealeth up the stars. Which alone spreadeth out the heavens, and treadeth upon the waves of the sea. Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south. Which doeth great things past finding out; yea, and wonders without number.

12: 15. Behold, he withholdeth the waters, and they dry up: also he sendeth them out, and they overturn the earth.

37: 6. For he saith to the snow, Be thou *on* the earth; likwise to the small rain, and to the great rain of his strength. — 9. Out of the south cometh the whirlwind: and cold out of the north. By the breath of God frost is given; and the breadth of the waters is straitened. Also by watering he wearieth the thick cloud: he scattereth his bright cloud.

36: 27. For he maketh small the drops of water: they pour down rain according to the vapor thereof; which the clouds do drop *and* distil upon man abundantly. Also can *any* understand the spreadings of the clouds, *or* the noise of his tabernacle? Behold, he spreadeth his light

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upon it, and covereth the bottom of the sea.

38: 4. Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened?

40: 15. Behold now behemoth, which I made with thee; he eateth grass as an ox. — 18. His bones *are as* strong pieces of brass; his bones *are* like bars of iron. He *is* the chief of the ways of God: he that made him can make his sword to approach *unto him.*— 9. Hast thou an arm like God; canst thou thunder with a voice like him?

¶ Ps. 65: 5. *By* terrible things in righteousness wilt thou answer us, O God of our salvation; *who art* the confidence of all the ends of the earth, and of them that are afar off *upon* the sea: which by his strength setteth fast the mountains; *being* girded with power: which stilleth the noise of the seas, the noise of their waves, and the tumult of the people. They also that dwell in the uttermost parts are afraid at thy tokens.

93: 1. The LORD reigneth, he is clothed with majesty; the LORD is clothed with strength, *wherewith* he hath girded himself: the world also is established, that it cannot be moved. — 4. The LORD on high *is* mightier than the noise of many waters, *yea, than* the mighty waves of the sea.

107: 23. They that go down to the sea in ships, that do business in great waters; these see the works of the LORD, and his wonders in the deep. For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. — 29. He maketh the storm a calm, so that the waves thereof are still.

ISA. 26: 4. Trust ye in the LORD forever: for in the LORD JEHOVAH *is* everlasting strength: for he bringeth down them that dwell on high; the lofty city, he layeth it low; he layeth it low, *even* to the ground; he bringeth it *even* to the dust. The foot shall tread it down, *even* the feet of the poor, *and* the steps of the needy.

44: 24. I *am* the LORD that maketh all *things*; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself; that frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise *men* backward, and maketh their knowledge foolish; that confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built; and I will raise up the decayed places thereof: that saith to the deep, Be dry, and I will dry up thy rivers.

50: 2. Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? Behold, at my rebuke I dry up the sea; I make the rivers a wilderness: their fish stinketh, because *there is* no water, and dieth for thirst. I clothe the heavens with blackness, and I make sackcloth their covering.

¶ JER. 10: 6. Forasmuch as *there is* none like unto thee, O LORD; thou *art* great, and thy name *is* great in might. Who would not fear thee, O King of nations?—10. But the LORD *is* the true God, he *is* the living God, and an everlasting King: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. The gods that have not made the heavens and the earth, *even* they shall perish from the earth, and from under these heavens. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion. When he uttereth his voice, *there is* a multitude of waters in the heavens, and he causeth the vapors to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures.

14: 22. Are there *any* among the vanities of the Gentiles that can cause rain? Or can the heavens give showers? *Art* not thou he, O LORD our God? Therefore we will wait upon thee: for thou hast made all these *things.*

DAN. 3: 16. Shadrach, Meshach, and Abed-nego answered and said to the king, O Nebuchadnezzar, we *are* not careful to answer thee in

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this matter. If it be *so*, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver *us* out of thine hand, O king. — 23. And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace. Then Nebuchadnezzar the king was astonied, and rose up in haste, *and* spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the son of God. Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, *and* spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come *hither*. Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire. And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them. *Then* Nebuchadnezzar spake and said, Blessed *be* the God of Shadrach, Meshach, and Abed-nego, — there is no other God that can deliver after this sort.

Amos 5: 7. Ye, who turn judgment to wormwood, and leave off righteousness in the earth, *seek him* that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: the Lord *is* his name.

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§ 2. OVER MIND: OR INTELLIGENT CREATURES.

I. *His control declared.*

Deut. 7: 7. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye *were* the fewest of all people: but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh, king of Egypt.

2 Chron. 20: 6. O Lord God of our fathers, *art* not thou God in heaven? and rulest *not* thou over all the kingdoms of the heathen? and in thine hand *is there not* power and might, so that none is able to withstand thee?

2 Kings 19: 22. Whom hast thou reproached and blasphemed? and against whom hast thou exalted *thy* voice, and lifted up thine eyes on high? *even* against the Holy *One* of Israel. By thy messengers thou hast reproached the Lord.—27. But I know thy abode, and thy going out, and thy coming in, and thy rage against me. Because thy rage against me, and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

Job 12: 16. With him *is* strength and wisdom: the deceived and the deceiver *are* his. He leadeth counsellors away spoiled, and maketh the judges fools. He looseth the bond of kings, and girdeth their loins with a girdle. He leadeth princes away spoiled, and overthroweth the mighty. He removeth away the speech of the trusty, and taketh away the understanding of the aged. He poureth contempt upon princes, and weakeneth the strength of the mighty. — 23. He increaseth the nations, and destroyeth them: he enlargeth the nations, and straiteneth them *again*.

Ps. 98: 9. For he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.

99: 1. The Lord reigneth; let the people tremble: he sitteth *between* the cherubims; let the earth be moved. The Lord *is* great in Zion; and he *is* high above all people. Let them praise thy great and terrible name: *for* it *is* holy. The king's strength also loveth

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judgment; thou dost establish equity, thou executest judgment and righteousness in Jacob.

33: 10. The LORD bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect. The counsel of the LORD standeth forever, the thoughts of his heart to all generations. Blessed *is* the nation whose God *is* the LORD; *and* the people *whom* he hath chosen for his own inheritance. — 16. There is no king saved by the multitude of an host; a mighty man is not delivered by much strength. An horse *is* a vain thing for safety: neither shall he deliver *any* by his great strength. — 20. Our soul waiteth for the LORD; he *is* our help and our shield.

JER. 10: 23. O LORD, I know that the way of man *is* not in himself: *it is* not in man that walketh to direct his steps.

PS. 75: 6. For promotion *cometh* neither from the east, nor from the west, nor from the south. But God *is* the Judge. He putteth down one, and setteth up another.

103: 19. The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all. Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the LORD, all *ye* his hosts; *ye* ministers of his, that do his pleasure.

¶ PR. 21: 1. The king's heart *is* in the hand of the LORD, *as* the rivers of water: he turneth it whithersoever he will.

ISA. 45: 13. I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the LORD of hosts.

44: 28. That saith of Cyrus, *he is* my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.

45: 1. Thus saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: and I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the LORD, which call *thee* by thy name, *am* the God of Israel. For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me. — 7. I form the light, and create darkness: I make peace, and create evil: I the LORD do all these *things*. Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the LORD have created it. Woe unto him that striveth with his Maker! *Let* the potsherd *strive* with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands? Woe unto him that saith unto *his* father, What begettest thou? or to the woman, What hast thou brought forth?

46: 3. Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne *by me* from the belly, *which are* carried from the womb: and *even* to *your* old age I *am* he; and *even* to hoar hairs will I carry *you*: I have made, and I will bear; even I will carry, and will deliver *you*.

48: 11. For mine own sake, *even* for mine own sake, will I do *it*: for how should *my name* be polluted? and I will not give my glory to another. — 15. I, *even* I, have spoken; yea, I have called him: I have brought him, and he shall make his way prosperous Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there *am* I.

51: 12. I, *even* I, *am* he that comforteth you: who *art* thou, that thou shouldest be afraid of a man *that* shall die, and of the son of man *which* shall be made *as* grass; and forgettest the LORD thy Maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day, because of the fury of the oppressor, as if he were

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ready to destroy? and where *is* the fury of the oppressor?

54: 16. Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy. No weapon that is formed against thee shall prosper; and every tongue *that* shall rise against thee in judgment thou shalt condemn. This *is* the heritage of the servants of the LORD, and their righteousness *is* of me, saith the LORD.

JER. 18: 6. O house of Israel, cannot I do with you as this potter? saith the LORD. Behold, as the clay *is* in the potter's hands, so *are* ye in mine hand, O house of Israel.

II. *Influences, by which he governs mind.*

1. *Providences.*

EX. 4: 21. And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go. And thou shalt say unto Pharaoh, Thus saith the LORD, Israel *is* my son, *even* my first-born: and I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, *even* thy first-born.

6: 1. Then the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land. — 6. Wherefore say unto the children of Israel, I *am* the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched-out arm, and with great judgments: and I will take you to me for a people, and I will be to you a God: and ye shall know that I *am* the LORD your God, which bringeth you out from under the burdens of the Egyptians.

7: 3. And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt. But Pharoh shall not hearken unto you that I may lay my hand upon Egypt, and bring forth mine armies, *and* my people the children of Israel, out of the land of Egypt by great judgments. And the Egyptians shall know that I *am* the LORD, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.

9: 12. And the LORD hardened the heart of Pharaoh, and he hearkened not unto them; as the LORD had spoken unto Moses. And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me. For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that *there is* none like me in all the earth. For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth. And in very deed for this *cause* have I raised thee up, for to show *in* thee my power; and that my name may be declared throughout all the earth.

13: 14. And it shall be, when thy son asketh thee in time to come, saying, What *is* this? that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt, from the house of bondage: and it came to pass, when Pharaoh would hardly let us go, that the LORD slew all the first-born in the land of Egypt, both the first-born of man, and the first-born of beast.

DEUT. 10: 14. Behold, the heaven and the heaven of heavens *is* the LORD'S thy God, the earth *also*, with all that therein *is*. Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, *even* you above all people, as *it is* this day.

¶ JOSH. 11: 20. For it was of the LORD to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, *and* that they might have no favor, but that he might destroy

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them, as the LORD commanded Moses.

1 SAM. 14: 6. And Jonathan said to the young man that bare his armor, Come, and let us go over unto the garrison of these uncircumcised: it may be that the LORD will work for us: for *there is* no restraint to the LORD to save by many or by few. — 12. And Jonathan said unto his armor-bearer, Come up after me: for the LORD hath delivered them into the hand of Israel. And Jonathan climbed up upon his hands and upon his feet, and his armor-bearer after him: and they fell before Jonathan; and his armor-bearer slew after him.

1 KINGS 22: 20. And the LORD said, Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner. And there came forth a spirit, and stood before the LORD, and said, I will persuade him. And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade *him*, and prevail also: go forth, and do so.

Ps. 66: 3. Say unto God, How terrible *art thou in* thy works! Through the greatness of thy power shall thine enemies submit themselves unto thee. All the earth shall worship thee, and shall sing unto thee; they shall sing *to* thy name. Selah. Come and see the works of God: *he is* terrible *in his* doing toward the children of men. He turned the sea into dry *land:* they went through the flood on foot: there did we rejoice in him. He ruleth by his power forever; his eyes behold the nations: let not the rebellious exalt themselves. Selah.

76: 5. The stout-hearted are spoiled, they have slept their sleep; and none of the men of might have found their hands. At thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep. Thou, *even* thou, *art* to be feared: and who may stand in thy sight when once thou art angry? Thou didst cause judgment to be heard from heaven; the earth feared, and was still, when God arose to judgment, to save all the meek of the earth. Selah. Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.

EX. 15: 1. I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. The LORD *is* my strength and song, and he is become my salvation: — 3. The LORD *is* a man of war: the LORD *is* his name. — 6. Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy. And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, *which* consumed them as stubble. And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, *and* the depths were congealed in the heart of the sea. The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them. Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters. Who *is* like unto thee, O LORD, among the gods? Who *is* like thee, glorious in holiness, fearful *in* praises, doing wonders? — 16. Fear and dread shall fall upon them; by the greatness of thine arm they shall be *as* still as a stone; till the people pass over, O LORD, till thy people pass over, *which* thou hast purchased. — 18. The LORD shall reign forever and ever!

¶ DEUT. 10: 21. He *is* thy praise, and he *is* thy God, that hath done for thee these great and terrible things, which thine eyes have seen. Thy fathers went down into Egypt with three-score and ten persons; and now the LORD thy God hath made thee as the stars of heaven for multitude.

11: 1. Therefore thou shalt love the LORD thy God, and keep his charge, and his statutes, and his judgments, and his commandments, alway. And know ye this day: for *I speak* not with your children which have not known, and which have not seen the chastisement of the LORD your God, his greatness, his mighty hand, and his stretched-out arm, and his miracles, and his

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acts, which he did in the midst of Egypt unto Pharaoh, the king of Egypt, and unto all his land; and what he did unto the army of Egypt, unto their horses, and to their chariots; how he made the water of the Red sea to overflow them as they pursued after you, and *how* the LORD hath destroyed them unto this day; and what he did unto you in the wilderness, until ye came into this place; and what he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben: how the earth opened her mouth and swallowed them up, and their households, and their tents, and all the substance that *was* in their possession, in the midst of all Israel: but your eyes have seen all the great acts of the LORD which he did.

JOB 5: 15. But he saveth the poor from the sword, from their mouth, and from the hand of the mighty. So the poor hath hope, and iniquity stoppeth her mouth. Behold, happy *is* the man whom God correcteth: therefore despise not thou the chastening of the Almighty: for he maketh sore and bindeth up: he woundeth, and his hands make whole. He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee. In famine he shall redeem thee from death: and in war from the power of the sword. — 22. At destruction and famine thou shalt laugh: neither shalt thou be afraid of the beasts of the earth. For thou shalt be in league with the stones of the field: and the beasts of the field shall be at peace with thee. Thou shalt come to *thy* grave in a full age, like as a shock of corn cometh in his season. Lo this, we have searched it, so it *is*; hear it, and know thou *it* for thy good.

PS. 34: 7. The angel of the LORD encampeth round about them that fear him, and delivereth them. — 15. The eyes of the LORD *are* upon the righteous, and his ears *are open* unto their cry.

JOB 40: 11. Cast abroad the rage of thy wrath: and behold every one *that is* proud, and abase him. Look on every one *that is* proud, *and* bring him low; and tread down the wicked in their place. Hide them in the dust together; *and* bind their faces in secret. Then will I also confess unto thee that thine own right hand can save thee.

¶ PS. 8: 1. O LORD our Lord, how excellent *is* thy name in all the earth! who hast set thy glory above the heavens. Out of the mouth of babes and sucklings hast thou ordained strength, because of thine enemies; that thou mightest still the enemy and the avenger.

44: 1. We have heard with our ears, O God, our fathers have told us, *what* work thou didst in their days, in the times of old. *How* thou didst drive out the heathen with thy hand, and plantedst them; *how* thou didst afflict the people, and cast them out. For they got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favor unto them. Thou art my King, O God: command deliverances for Jacob. Through thee will we push down our enemies: through thy name we will tread them under that rise up against us.

47: 8. God reigneth over the heathen: God sitteth upon the throne of his holiness. The princes of the people are gathered together, *even* the people of the God of Abraham: for the shields of the earth *belong* unto God: he is greatly exalted.

AMOS 4: 6. And I also have given you cleanness of teeth in all your cities, and want of bread in all your places: yet have ye not returned unto me, saith the LORD. And also I have withholden the rain from you, when *there were* yet three months to the harvest: and I caused it to rain upon one city, and caused it not to rain upon another city; one piece was rained upon, and the piece whereupon it rained not withered. So two *or* three cities wandered unto one city, to drink water; but they were not satisfied: yet have ye not returned unto me, saith the LORD. I have smitten you with blasting and mildew: when your gardens and your vineyards and your fig-trees and your olive-trees increased, the palmer-worm devoured *them*: yet have ye not returned unto me, saith the LORD. I have sent among you the pestilence

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after the manner of Egypt: your young men have I slain with the sword, and have taken away your horses; and I have made the stink of your camps to come up unto your nostrils: yet have ye not returned unto me, saith the LORD. I have overthrown *some* of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning: yet have ye not returned unto me, saith the LORD. Therefore thus will I do unto thee, O Israel: *and* because I will do this unto thee, prepare to meet thy God, O Israel.

¶ EZEK. 36: 17. Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way and by their doings. Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols *wherewith* they had polluted it. And I scattered them among the heathen, and they were dispersed through the countries: according to their way and according to their doings I judged them. — 21. But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went. Therefore say unto the house of Israel, thus saith the Lord God; I do not *this* for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I *am* the LORD, saith the LORD God, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. — 26. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. I will also save you from all your uncleanness; and I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen. Then shall ye remember your own evil ways, and your doings that *were* not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations. Not for your sakes do I *this*, saith the LORD God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel. — 36. Then the heathen that are left round about you shall know that I the LORD build the ruined *places*, *and* plant that that was desolate: I the LORD have spoken *it*, and I will *do it*. Thus saith the LORD God; I will yet *for* this be inquired of by the house of Israel, to do *it* for them; I will increase them with men like a flock.

PS. 34: 17. *The righteous* cry, and the LORD heareth and delivereth them out of their troubles. The LORD *is* nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit. Many *are* the afflictions of the righteous: but the LORD delivereth him out of them all. He keepeth all his bones: not one of them is broken. The LORD redeemeth the soul of his servants: and none of them that trust in him shall be desolate.

46: 1. God *is* our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; *though* the waters thereof roar *and* be troubled, *though* the mountains shake with the swelling thereof. Selah. *There is* a river, the streams whereof shall make glad the city of God, the holy *place* of the tabernacles of the Most High. God *is* in the midst of her; she shall not be moved: God shall help her, *and that* right early. The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted. The LORD of hosts *is* with us; the God of Jacob *is* our refuge. Selah. Come, behold the works of the LORD, what desolations he hath

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made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I *am* God: I will be exalted among the heathen, I will be exalted in the earth. The LORD of hosts *is* with us; the God of Jacob *is* our refuge. Selah.

¶ 62: 1. Truly my soul waiteth upon God: from him *cometh* my salvation. He only *is* my rock and my salvation; *he is* my defence; I shall not be greatly moved.

104: 4. Who maketh his angels spirits; his ministers a flaming fire.

124: 1. If *it had not been* the LORD who was on our side, now may Israel say; if *it had not been* the LORD who was on our side, when men rose up against us; then they had swallowed us up quick, when their wrath was kindled against us: then the waters had overwhelmed us, the stream had gone over our soul: then the proud waters had gone over our soul. Blessed *be* the LORD, who hath not given us *as* a prey to their teeth. Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped. Our help *is* in the name of the LORD, who made heaven and earth.

135: 5. For I know that the LORD *is* great, and *that* our LORD *is* above all gods. Whatsoever the LORD pleased, *that* did he in heaven, and in earth, in the seas, and all deep places.

127: 1. Except the LORD build the house, they labor in vain that build it: except the LORD keep the city, the watchman waketh *but* in vain.

PR. 16: 1. The preparations of the heart in man, and the answer of the tongue, *is* from the LORD. All the ways of a man *are* clean in his own eyes; but the LORD weigheth the spirits. Commit thy works unto the LORD, and thy thoughts shall be established. The LORD hath made all *things* for himself: yea, even the wicked for the day of evil. Every one *that is* proud in heart *is* an abomination to the LORD: *though* hand *join* in hand, he shall not be unpunished. — 7. When a man's ways please the LORD, he maketh even his enemies to be at peace with him. — 9. A man's heart deviseth his way: but the LORD directeth his steps.

ISA. 25: 7. And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the LORD God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken *it*. And it shall be said in that day, Lo, this *is* our God; we have waited for him, and he will save us: this *is* the LORD; we have waited for him, we will be glad and rejoice in his salvation.

III. *Striking cases of Divine protection.*

GEN. 31: 5. But the God of my father hath been with me. And ye know that with all my power I have served your father. And your father hath deceived me, and changed my wages ten times; but God suffered him not to hurt me. If he said thus, the speckled shall be thy wages; then all the cattle bare speckled: and if he said thus, the ring-streaked shall be thy hire; then bare all the cattle ring-streaked.

EX. 14: 8. And the LORD hardened the heart of Pharaoh, king of Egypt, and he pursued after the children of Israel. — 10. And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the LORD. And they said unto Moses, because *there were* no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt? — 13. And Moses said unto the people, fear ye not, stand still, and see the salvation of the LORD, which he will show to you to-day: for the Egyptians whom ye have seen to-day, ye shall see them again no more forever. The LORD shall fight for you, and ye shall hold your peace. And the LORD said unto Moses, wherefore criest thou unto me? speak unto the children of Is-

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rael, that they go forward: but lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry *ground* through the midst of the sea. — 21. And Moses stretched out his hand over the sea; and the LORD caused the sea to go *back* by a strong east wind all that night, and made the sea dry *land*, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry *ground:* and the waters *were* a wall unto them on their right hand, and on their left. And the Egyptians pursued, and went in after them to the midst of the sea, *even* all Pharaoh's horses, his chariots, and his horsemen.— 26. And the LORD said unto Moses, stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared: and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, *and* all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.

¶ 1 SAM. 17: 38. And Saul armed David with his armor, and he put an helmet of brass upon his head; also he armed him with a coat of mail. And David girded his sword upon his armor, and he assayed to go; for he had not proved *it*. And David said unto Saul, I cannot go with these; for I have not proved *them*. And David put them off him. And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling *was* in his hand: and he drew near to the Philistine. And the Philistine came on and drew near unto David; and the man that bare the shield *went* before him. And when the Philistine looked about, and saw David, he disdained him: for he was *but* a youth, and ruddy, and of a fair countenance. And the Philistine said unto David, *am* I a dog, that thou comest to me with staves? and the Philistine cursed David by his gods. — 45. Then said David to the Philistine, thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied. This day will the LORD deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel. And all this assembly shall know that the LORD saveth not with sword and spear: for the battle *is* the LORD's, and he will give you into our hands.

23: 26. And David made haste to get away for fear of Saul; for Saul and his men compassed David and his men round about to take them. But there came a messenger unto Saul, saying, haste thee, and come; for the Philistines have invaded the land.

24: 4. And the men of David said unto him, behold the day of which the LORD said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as seemeth good unto thee. Then David arose, and cut off the skirt of Saul's robe privily. — 7. But Saul rose up out of the cave, and went on *his* way. David also arose afterward, and went out of the cave, and cried after Saul, saying, my lord the king. — 11. See, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that *there is* neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou huntest my soul to take it. The LORD judge between me and thee, and the LORD avenge me of thee: but mine hand shall not be upon thee.

1 KINGS 17: 1. And Elijah the Tishbite, *who was* of the inhabitants of Gilead, said unto Ahab, *As* the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word. — 8. And the word of the LORD came unto him saying, arise, get thee to Zare-

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phath, which *belongeth* to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee. So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman *was* there gathering of sticks: and he called to her, and said, fetch me, I pray thee, a little water in a vessel, that I may drink. And as she was going to fetch *it*, he called to her, and said, bring me, I pray thee, a morsel of bread in thine hand. And she said, *As* the LORD thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I *am* gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die. And Elijah said unto her, fear not; go *and* do as thou hast said: but make me thereof a little cake first, and bring *it* unto me, and after make for thee and for thy son. For thus saith the LORD God of Israel, the barrel of meal shall not waste, neither shall the cruse of oil fail, until the day *that* the LORD sendeth rain upon the earth. And she went and did according to the saying of Elijah: and she, and he, and her house, did eat *many* days. *And* the barrel of meal wasted not, neither did the cruse of oil fail.

¶ ACTS 5: 17. Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation, and laid their hands on the Apostles, and put them in the common prison. But the angel of the Lord by night opened the prison doors, and brought them forth, and said, go, stand and speak in the temple to the people all the words of this life. And when they heard *that*, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought. But when the officers came, and found them not in the prison, they returned, and told, saying, the prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within. Now, when the high priest, and the captain of the temple, and the chief priests, heard these things, they doubted of them whereunto this would grow. Then came one and told them, saying, behold, the men whom ye put in prison are standing in the temple, and teaching the people. Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned.

II. *By his Spirit.*

NUM. 11: 25. And the LORD came down in a cloud, and spake unto him, and took of the spirit that *was* upon him, and gave *it* unto the seventy elders: and it came to pass, *that*, when the spirit rested upon them, they prophesied, and did not cease. But there remained two *of the* men in the camp, the name of the one *was* Eldad, and the name of the other Medad: and the spirit rested upon them; and they *were* of them that were written, but went not out unto the tabernacle: and they prophesied in the camp. And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp. And Joshua, the son of Nun, the servant of Moses, *one* of his young men, answered and said, My lord Moses, forbid them. And Moses said unto him, enviest thou for my sake? would God that all the LORD'S people were prophets, *and* that the LORD would put his spirit upon them!

1 SAM. 10: 10. The spirit of the LORD came upon Saul, and he prophesied.

NEH. 9: 30. Thou testifiedst against them by thy spirit in the prophets.

EZEK. 11: 5. The spirit of the LORD fell upon me, and said unto me, speak, &c.

JOEL 2: 28. I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. And also upon the servants and the hand-maidens in those days will I pour out my spirit.

MICAH 3: 18. I am full of power

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by the spirit of the LORD, and of judgment, and of might, to declare unto Jacob his transgressions and unto Israel his sins.

ISA. 59: 19. When the enemy shall come in like a flood, the spirit of the LORD shall lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD. As for me, this *is* my covenant with them, saith the LORD; my spirit that *is* upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and forever.

63: 10. But they rebelled, and vexed his holy spirit: therefore he was turned to be their enemy, *and* he fought against them. Then he remembered the days of old, Moses, *and* his people, *saying*, where *is* he that brought them up out of the sea with the shepherd of his flock? where *is* he that put his holy spirit within him?—13. That led them through the deep, as an horse in the wilderness, *that* they should not stumble? as a beast goeth down into the valley, the spirit of the LORD caused him to rest: so didst thou lead thy people, to make thyself a glorious name.

ZECH. 4: 6. Not by might, nor by power, but by my spirit, saith the LORD of hosts. Who *art* thou, O great mountain? before Zerubbabel *thou shalt become* a plain: and he shall bring forth the head-stone *thereof with* shoutings, *crying*, grace, grace unto it.

¶ 2 PET. 1: 21. Prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.

LUKE 12: 12. The Holy Ghost shall teach you, in the same hour what ye ought to say.

24: 49. Behold, I send the promise of the Father unto you: but tarry ye in Jerusalem till ye be endued with power from on high.

JOHN 14: 26. I will pray the Father, and he will send you another Comforter, even the Spirit of truth. He shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you.

16: 8. He will reprove the world of sin, of righteousness, and of judgment.

3: 5. Except a man be born of water and of the spirit, he cannot enter into the kingdom of God.

[See "Holy Spirit."]

III. *By the dispensations of his word, or revelation of himself.*

GEN. 12: 1. Now the LORD had said unto Abram, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed.

13: 14. And the LORD said unto Abram, after that Lot was separated from him, lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, *then* shall thy seed also be numbered.

35: 9. And God appeared unto Jacob again, when he came out of Padan-aram, and blessed him. And God said unto him, thy name *is* Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel. And God said unto him, I *am* God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; and the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land. And God went up from him in the place where he talked with him. And Jacob set up a pillar.

EX. 6: 2. And God spake unto Moses, and said unto him, I *am* the LORD: and I appeared unto Abraham, unto Isaac, and unto Jacob, by *the name of* God Almighty, but by my name JEHOVAH was I not

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known to them. And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.

DEUT. 7: 6. For thou *art* an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that *are* upon the face of the earth. The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye *were* the fewest of all people: but because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh, king of Egypt.

¶ GEN. 8: 17. And the LORD said, shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? for I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.

22: 15. And the angel of the LORD called unto Abraham out of heaven the second time, and said, by myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only *son:* that in blessisg I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which *is* upon the sea-shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

DEUT. 12: 10. But *when* ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and *when* he giveth you rest from all your enemies round about, so that ye dwell in safety: then there shall be a place which the LORD your God shall choose to cause his name to dwell there.

ISA. 41: 8. But thou, Israel, *art* my servant, Jacob whom I have chosen, the seed of Abraham my friend. *Thou* whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, thou *art* my servant; I have chosen thee, and not cast thee away. Fear thou not; for I *am* with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish. — 14. Fear not, thou worm Jacob, *and* ye men of Israel; I will help thee, saith the LORD, and thy Redeemer, the Holy One of Israel.

Ps. 105: 8. He hath remembered his covenant forever, the word *which* he commanded to a thousand generations. Which *covenant* he made with Abraham, and his oath unto Isaac; and confirmed the same unto Jacob for a law, *and* to Israel *for* an everlasting covenant: saying, Unto thee will I give the land of Canaan, the lot of your inheritance: when they were *but* a few men in number; yea, very few, and strangers in it. When they went from one nation to another, from *one* kingdom to another people; he suffered no man to do them wrong; yea, he reproved kings for their sakes; *saying*, Touch not mine anointed, and do my prophets no harm.

33: 12. Blessed is the nation whose God is the LORD; the people whom he hath chosen for his own inheritance. The LORD looketh from heaven. He beholdeth all the sons of men. From the place of his habitation he looketh upon all the inhabitants of the earth. He fashioneth their hearts alike. He considereth all their works.

¶ 1 PET. 2: 9. But ye are a chosen generation, a royal Priesthood, an holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvellous light.

JER. 31: 31. Behold, the days come, saith the LORD, that I will

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make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers, in the day *that* I took them by the hand, to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: but this *shall be* the covenant that I will make with the house of Israel; after those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

¶ MARK 4: 11. And he said unto them, unto you it is given to know the mystery of the kingdom of God: but unto them that are without all *these* things are done in parables: that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them.

LUKE 10: 21. In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

ACTS 4: 24. And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou *art* God, which hast made heaven, and earth, and the sea, and all that in them is; who, by the mouth of thy servant David, hast said, why did the heathen rage, and the people imagine vain things? the kings of the earth stood up, and the rulers were gathered together, against the LORD, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done. And now, Lord, behold their threatenings; and grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thy hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus. And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

15: 15. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the LORD, and all the Gentiles, upon whom my name is called, saith the LORD who doeth all these things. Known unto God are all his works from the beginning of the world.

ROM. 8: 28. And we know that all things work together for good, to them that love God, to them who are the called according to *his* purpose. For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. What shall we then say to these things? If God *be* for us, who *can be* against us? he that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? *it is* God that justifieth.

9: 10. And not only *this;* but when Rebecca also had conceived by one, *even* by our father Isaac, for *the children* being not yet born, neither having done any good or evil, — (that the purpose of God according to election might stand, not of works, but of him that calleth;) it was said unto her, "The elder shall serve the younger:" (Gen. 25: 23.) as it is written,

Jacob have I loved, but Esau have I hated.

What shall we say then? *is there*

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unrighteousness with God? God forbid. For he saith to Moses, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." (Ex. 33: 19.) So then, *it is* not of him that willeth, nor of him that runneth, but of God that showeth mercy. For the scripture saith unto Pharaoh; "Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth." (Ex. 9: 16.) Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth. Thou wilt say then unto me, why doth he yet find fault? for who hath resisted his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed *it*, why hast thou made me thus? hath not the potter power over the clay, of the same lump, to make one vessel unto honor and another unto dishonor? *What* if God, willing to show *his* wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us, whom he hath called, not of the Jews only, but also of the Gentiles? as he saith also in Osee, "I will call them my people, which were not my people; and her beloved, which was not beloved." (Hos. 2: 23.) "And it shall come to pass, *that* in the place where it was said unto them, ye *are* not my people; there shall they be called, the children of the living God." (Hos. 1: 10.)

¶ Rom. 11: 1. I say then, hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin. God hath not cast away his people which he foreknew. Wot ye not what the Scripture saith of Elias? how he maketh intercession to God against Israel, saying, "Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life?" (1 Kings 19: 10.) But what saith the answer of God unto him? "I have reserved to myself seven thousand men, who have not bowed the knee to *the image of* Baal." (18: 19.) Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded, (according as it is written, "God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;") (Deut. 29: 4,) unto this day. And David saith, "Let their table be made a snare, and a trap, and a stumbling-block, and a recompense unto them: let their eyes be darkened, that they may not see, and bow down their back always." — 25. For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits,) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, "There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:" (Isa. 59: 20.) "For this *is* my covenant unto them, when I shall take away their sins." (Jer. 31: 31.) As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes. For the gifts and calling of God *are* without repentance. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief; even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all.

Eph. 1: 3. Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ: according as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the

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praise of the glory of his grace, wherein he hath made us accepted in the Beloved: in whom we have redemption through his blood, the forgiveness of sins, — according to the riches of his grace, wherein he hath abounded toward us in all wisdom and prudence, having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself: that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him: — in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: that we should be to the praise of his glory, who first trusted in Christ: in whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

1 Cor. 1: 26. For ye see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; that no flesh should glory in his presence.

2: 7. We speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory, which none of the princes of this world knew, but God hath revealed them unto us by his spirit.

Eph. 1: 3. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love, having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.

CHAPTER IV.

GOD MANIFESTED IN CHRIST.

§ 1. DECLARATIONS, WHICH ASSOCIATE CHRIST WITH GOD.

Jer. 23: 6. This is the name whereby he shall be called "The Lord (JEHOVAH) our righteousness."

Ps. 45: 6. Thy throne, O God, *is* forever and ever.

Isa. 9: 6. And his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace.

49: 7. Thus saith the Lord, the redeemer of Israel, *and* his Holy One, to him whom man despiseth.

Mat. 3: 17. And lo, a voice from heaven, saying, "This is my beloved Son, in whom I am well pleased."

John 1: 1. The word was God. — 14. And the word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. — 18. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

3: 31. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth; he that cometh from heaven is above all. — 34. For he whom God hath sent, speaketh the words of God: for God giveth not the Spirit by measure *unto him*. The Father loveth the Son, and hath given all things into his hand.

11: 29. My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand. I and *my* Father are one. Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I showed you from my Father; for which of those works do ye stone me? The Jews answered him, For a good work we stone thee not; but for blasphemy, and because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law,

"I said, Ye are gods?"

If he called them gods, unto whom

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the word of God came, (and the scripture cannot be broken,) say ye of him whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know and believe that the Father *is* in me, and I in him.

14: 9. He that hath seen me hath seen the Father; how sayest thou then "show us the Father?"

17: 10. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee.

19: 7. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid.

1 Cor. 14: 24. Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power. For he must reign,

"Till he hath put all enemies under his feet."

The last enemy *that* shall be destroyed *is* death.

"For he hath put all things under his feet."

But when he saith all things are put under *him, it is* manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

Col. 1: 1. Paul, an apostle of Jesus Christ, by the will of God, and Timotheus *our* brother, to the saints and faithful brethren in Christ which are at Collosse. Grace *be* unto you, and peace from God our Father and the Lord Jesus Christ.

2: 9. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power.

1 Tim. 3: 16. And without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

Tit. 2: 10. That they may adorn the doctrine of God our Savior in all things. For the grace of God that bringeth salvation hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

¶ Heb. 1: 1. God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds, who, being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the Angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the Angels said he at any time, "Thou art my Son, this day have I begotten thee?" (Ps. 2: 7.) And again, "I will be to him a Father, and he shall be to me a Son?" (2 Sam. 7: 14.) And again, when he bringeth in the first-begotten into the world, he saith, "And let all the Angels of God worship him." (Ps. 97: 7.) And of the Angels he saith, "Who maketh his Angels spirits, and his ministers a flame of fire." (Ps. 104: 4.) But unto the Son, *he saith*, "Thy throne, O God, *is* forever and ever: a sceptre of Righteousness *is* the sceptre of thy kingdom; thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows." (Ps. 45: 6.) And, "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thy hands. They shall perish; but

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thou remainest: and they all shall wax old, as doth a garment, and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail." (Ps.102: 25.) But to which of the Angels said he at any time, "Sit on my right hand, until I make thine enemies thy footstool?" (Ps. 110: 1.) Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

Acts 20: 23. Feed the church of God, which he hath purchased with his own blood.

1 John 2: 22. He is antichrist that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father. —15. Whosoever shall confess that Jesus is the son of God, God dwelleth in him and he in God.

5: 7. There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one.

Jude 2. Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, *and* called. — 4. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

Mat. 38: 9. Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

John 5: 23. That all men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father.

¶ Phil. 2: 6. Who, being in the form of God, thought it not robbery to be equal with God.

Rom. 9: 5. Christ, who is over all, God blessed forever. Amen.

1 John 5: 20. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true: and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

John 5: 17. Jesus saith unto them, My Father worketh hitherto and I work. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also, that God was his Father, making himself equal with God.

Rev. 17: 14. The Lamb shall overcome them, for he is King of kings, and Lord of lords.

1 Tim. 3: 16. I give thee charge in the sight of God, who quickeneth all things, and before Jesus Christ, who before Pontius Pilate witnessed a good confession, that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ, which in his time he shall show; who is the blessed and only Potentate, the King of kings and Lord of lords, who only hath immortality, dwelling in the light which no man can approach unto: whom no man hath seen or can see; to whom be honor and power everlasting. Amen.

2 Pet. 1: 1. Simon Peter, a servant and an Apostle of Jesus Christ, to them that have obtained like precious faith with us, through the righteousness of God and our Savior Jesus Christ: Grace and peace be multiplied unto you, through the knowledge of God and of Jesus, our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness.

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§ 2. DIVINE CHARACTERISTICS, APPLIED TO CHRIST.

I. *Self-existent and eternal.*

John 3: 13. No man hath ascended into heaven but he that came down from heaven, even the Son of man which is in heaven.

Mat. 22: 41. While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose son is he? They say unto him, *The son* of David. He saith unto them, How then doth David in spirit call him Lord, saying, "The Lord said unto my Lord, sit thou on my right hand, till I make thine enemies thy footstool?" (Ps. 110: 1.) If David then call him Lord, how is he his son? And no man was able to answer him a word; neither durst any *man*, from

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that day forth, ask him any more *questions*.

JOHN 1: 1. In the beginning was the Word; and the Word was with God. The same was in the beginning with God. — 4. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. — 15. John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me; for he was before me.

5: 26. For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man.

8: 56. Your father Abraham rejoiced to see my day: and he saw *it*, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

17: 5. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. — 24. Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the world.

2 COR. 10: 4. For they drank of that spiritual Rock, that followed them: and that Rock was Christ.

REV. 1: 17. Fear not: I am the first and the last; I am he that liveth and was dead, and behold I am alive forevermore. Amen.

22: 16. I Jesus have sent mine Angel to testify unto you these things in the churches. I am the root and the offspring of David, *and* the bright and morning-star.

HEB. 13: 8. Jesus Christ, the same yesterday, to-day, and forever.

II. *Originating and controlling power.*

Ps. 45: 3. Gird thy sword upon *thy* thigh, O *most* mighty, with thy glory and thy majesty.

MAT. 26: 64. Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy: what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye? They answered and said, He is guilty of death.

28: 19. And Jesus came, and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, *even* unto the end of the world. Amen.

JOHN 1: 3. All things were made by him; and without him was not any thing made that was made. — 9. *That* was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not.

5: 16. And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath-day. But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also, That God was his Father, making himself equal with God. Then answered Jesus, and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and showeth him all things that himself doeth: and he will show him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and

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quickeneth *them;* even so the Son quickeneth whom he will. For the Father judgeth no man; but hath committed all judgment unto the Son: that all *men* should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him. Verily, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

¶ 10: 17. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again.

11: 25. I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live.

1 Cor. 8: 6. There is one God, the Father, of whom are all things; and one Lord Jesus Christ, by whom are all things.

Col. 1: 14. In whom we have redemption, through his blood, *even* the forgiveness of sins: who is the image of the invisible God, the first-born of every creature: for by him were all things created that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him and for him: and he is before all things, and by him all things consist; and he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all *things* he might have the pre-eminence: for it pleased *the Father* that in him should all fullness dwell; and having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven.

Acts 9: 34. And Peter said unto him, Eneas, Jesus Christ maketh thee whole. And he arose immediately.

Heb. 2: 4. For every house is builded by some *man;* but he that built all things *is* God. And Moses verily *was* faithful in all his house, as a servant, for a testimony of those things which were to be spoken after: but Christ, as a Son, over his own house: whose house are we, if we hold fast the confidence, and the rejoicing of the hope firm unto the end.

Phil. 3: 21. The Lord Jesus Christ shall change our vile body, that it may be fashioned like unto his glorious body, according to the working, whereby he is able to subdue all things unto himself.

Jude 24. Now unto him that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, *be* glory and majesty, dominion and power, both now and ever! Amen.

III. *Omnipresence.*

Mat. 18: 20. For where two or three are gathered together in my name, there I am in the midst of them.

28: 19. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. And lo, I am with you always, even unto the end of the world. Amen.

John 14: 18. I will not leave you comfortless: I will come to you. Yet a little while and the world seeth me no more; but ye see me: because I live, ye shall live also.—21. He that hath my commandments and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.—6. I am the way, and the truth, and the life: no man cometh unto the Father but by me. If ye had known me ye should have known my Father also: and from henceforth ye know him and have seen him.—23. If any man love me, he will keep my commandments, and my Father will love him, and we will come unto him and make our abode with him.

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IV. *Knowledge, intuitive and unlimited.*

MAT. 7: 46. And when he had sent them away, he departed into a mountain to pray. And when even was come, the ship was in the midst of the sea, and he alone on the land. And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.

LUKE 5: 22. But when Jesus perceived their thoughts, he answering, said unto them, What reason ye in your hearts?

MAT. 14: 13. Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. — 15. And he will show you a large upper room furnished *and* prepared: there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them.

LUKE 6: 6. And there was a man whose right hand was withered: and the scribes and Pharisees watched him, whether he would heal on the sabbath-day; that they might find an accusation against him. But he knew their thoughts.

10: 22. No man knoweth who the Son is, but the Father: and who the Father is, but the Son, and *he* to whom the Son will reveal *him.*

JOHN 7: 15. How knoweth this man letters, having never learned?

1: 48. Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee. Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

2: 24. He knew all men, and needed not that any should testify of man; for he knew what was in man.

8: 14. Though I bear record of myself, *yet* my record is true: for I know whence I came, and whither I go: but ye cannot tell whence I come, and whither I go.

18: 37. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

1: 5. The light shineth in darkness. — 9. That was the true light, which lighteth every man that cometh into the world.

¶ 8:12. I am the light of the world.

12: 46. I am come a light into the world. — 35. Yet a little while is the light with you.

14: 6. I am the way, and the truth, and the life.

10: 15. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

11: 11. These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said his disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead; and I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless, let us go unto him.

12: 10. Jesus saith to him, He that is washed needeth not save to wash *his* feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him: therefore said he, Ye are not all clean.

ACTS 1: 24. Thou, Lord, which knowest the hearts of all men, show whether of these twain thou hast chosen.

JOHN 3: 32. What he hath seen and heard, that he testifieth. He that receiveth his testimony has set to his seal that God is true.

17: 25. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare *it:* that the love, wherewith thou hast loved me, may be in them, and I in them.

HEB. 4: 12. For the word of God is quick and powerful, is a discerner of the thoughts and intents of the heart; neither is there any creature, that is not manifest in his sight; but all things are naked and opened unto the eyes of him, with whom we have to do. Seeing, then, that we have a great high priest,

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that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession.

V. *Unerring Wisdom.*

Isa. 11: 1. And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots: and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord.

1 Cor. 1: 23. We preach Christ crucified; to them that believe the power of God and the wisdom of God.

Col. 2: 3. In whom are hid all the treasures of wisdom and knowledge.

Pr. 8: 22. The Lord possessed me in the beginning of his ways; before his works of old. I was set up from the beginning; or ever the earth was; while as yet he had not made the earth nor the fields. When he prepared the heavens I was there; I was by him as one brought up with him, and I was daily his delight, rejoicing always before him. Whoso findeth me findeth life, and shall obtain favor of the Lord.

Eph. 3: 8. Unto me, who am less than the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ, to the intent that now unto the principalities and powers in heavenly places, might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord.

1: 7. According to the riches of his grace, wherein he hath abounded towards us in all wisdom and prudence.

Luke 2: 47. They were astonished at his understanding and answers. — 40. And the child grew and waxed strong in spirit, filled with wisdom.

VI. *Righteousness.*

Ps. 45: 6. The sceptre of thy kingdom *is* a right sceptre. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

Isa. 11: 3. And he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

Ps. 72: 2. He shall judge thy people with righteousness, and thy poor with judgment.

14: 6. The sceptre of thy kingdom is a right sceptre; thou lovest righteousness and hatest iniquity.

Isa. 53: 9. He had done no violence, neither was deceit found in his mouth. — 11. By his knowledge shall my righteous servant justify many.

Jer. 23: 6. He shall be called, The Lord our Righteousness.

1 John 1: 2. We have an advocate with the Father, Jesus Christ the righteous.

VII. *Holiness or Perfection.*

Luke 1: 35. That holy thing that shall be born of thee shall be called the Son of God.

Acts 3: 14. Ye denied the Holy One and the Just.

4: 27. Against thy holy child Jesus, whom thou hast anointed.

Heb. 7: 26. Who is holy, harmless, undefiled, and separate from sinners.

4: 15. He was tempted in all points like as we are, yet without sin.

John 8: 46. Which of you convinceth me of sin?

1 Pet. 1: 18. Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers, but with the precious blood of Christ; as of a lamb without blemish

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and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.

2: 22. Who did no sin, neither was guile found in his mouth.

REV. 3: 7. These things saith he that is Holy.

VIII. *Grace and Mercy.*

ACTS 15: 11. Through the grace of our Lord Jesus Christ we shall be saved.

ROM. 16: 20. The grace of our Lord Jesus Christ be with you all.

2 COR. 12: 9. My grace is sufficient for thee.

ROM. 3: 24. Being justified freely by his grace, through the redemption that is in Christ Jesus.

JOHN 1: 16. And of his fulness have all we received, and grace for grace. For the law was given by Moses, *but* grace and truth came by Jesus Christ.

JUDE 19. These be they who separate themselves, sensual, having not the Spirit. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

2 JOHN 3. Grace be with you; mercy and peace from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

EPH. 1: 7. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace, wherein he hath abounded towards us.

MAT. 11: 29. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burthen is light.

IX. *A Sovereign over minds, and hearts, and religious institutions.*

PS. 2: 6. Yet have I set my King upon my holy hill of Zion. I will declare the decree: the LORD hath said unto me, Thou *art* my Son; this day have I begotten thee. Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession.

45: 4. And in thy majesty ride prosperously, because of truth, and meekness, *and* righteousness; and thy right hand shall teach thee terrible things. Thine arrows *are* sharp in the heart of the king's enemies; *whereby* the people fall under thee.

ISA. 9: 6. For unto us a Child is born, unto us a Son is given: and the government shall be upon his shoulder: of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the LORD of hosts will perform this.

MAT. 9: 2. And behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus, seeing their faith, said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee. And behold, certain of the scribes said within themselves, This *man* blasphemeth. And Jesus, knowing their thoughts, said; Wherefore think ye evil in your hearts? For whether is easier to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitude saw *it*, they marvelled and glorified God, which had given such power unto men.

21: 10. And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus, the prophet of Nazareth of Galilee. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, and said unto them, It is written, "My house shall be called the house of prayer, but ye have made it a den of thieves." (ISA. 56: 7.)

¶ MAT. 7: 28. MARK 11: 15. LUKE 19: 45. The people were astonished

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at his doctrine, for he taught them as one having authority.

MARK 2: 28. The Son of man is Lord also of the sabbath.

JOHN 5: 22. The Father judgeth no man, but hath committed all judgment unto the Son, that all men may honor the Son, even as they honor the Father.

17: 1. These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do.

13: 13. Ye call me master and Lord, and ye say well, for so I am.

14: 13. Whatsoever ye shall ask in my name, that will I do.

MAT. 11: 28. Come unto me all ye that labor and are heavy laden, and I will give you rest.

LUKE 22: 29. I appoint unto you a kingdom.

2 THESS. 1: 7. The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ.

1 TIM. 6: 15. He is King of kings and Lord of lords.

MAT. 25: 31. The Son of man shall come in his glory, and all his holy angels with him: then shall he sit upon the throne of his glory: and before him shall be gathered all nations, and he shall separate them.

REV. 6: 10. How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? — 14. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free-man, hid themselves in the dens and in the rocks of the mountains, and said to the mountains and rocks, fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?

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§ 3. CHRIST WORSHIPPED.

Ps. 97: 7. Confounded be all they that serve graven images, that boast themselves of idols: worship him, all *ye* gods.

118: 26. Blessed *be* he that cometh in the name of the LORD: we have blessed you out of the house of the LORD. God *is* the LORD, which hath showed us light: bind the sacrifice with cords, *even* unto the horns of the altar. Thou *art* my God, and I will praise thee: *thou art* my God, I will exalt thee. O give thanks unto the LORD; for *he is* good; for his mercy *endureth* forever.

JOHN 20: 2. Thomas answered and said unto him, MY LORD AND MY GOD.

MAT. 2: 1. Now when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. — 11. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

21: 8. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed *them* in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David! blessed *is* he that cometh in the name of the Lord! Hosanna in the highest! — 14. And the blind and the lame came to him in the temple; and he healed them. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David! they were sore displeased, and said unto him, hearest thou what these say? and Jesus saith un-

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to them, yea: have ye never read, out of the mouth of babes and sucklings thou hast perfected praise?

28: 19. Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. — 9. And as they went to tell his disciples, behold Jesus met them, saying, all hail! and they came, and held him by the feet, and worshipped him.

Luke 23: 42. Lord, remember me when thou comest into thy kingdom.

19: 36. And as he went, they spread their clothes in the way. And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice, for all the mighty works that they had seen; saying, Blessed *be* the King that cometh in the name of the Lord! peace in heaven, and glory in the highest! And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you, that if these should hold their peace, the stones would immediately cry out.

24: 52. And they worshipped him, and returned to Jerusalem with great joy.

¶ John 12: 12. On the next day, much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm-trees, and went forth to meet him, and cried, Hosanna! Blessed *is* the King of Israel that cometh in the name of the Lord! And Jesus, when he had found a young ass, sat thereon; as it is written, Fear not, daughter of Sion: behold, thy king cometh, sitting on an ass's colt.

Philip. 2: 10. That at the name of Jesus, every knee should bow, of things in heaven, and things in earth, and things under the earth. And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Acts 7: 59. They stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.

Rom. 10: 9. If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. — 12. For the same Lord over all is rich unto all that call upon him. For "whosoever shall call on the name of the Lord shall be delivered." (Joel 2: 32.)

2 Thes. 2: 16. Our Lord Jesus Christ, and God, even our Father, comfort your hearts and establish you.

1 Tim. 1: 12. I thank Jesus Christ our Lord.

2 Pet. 3: 18. But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ; to him be glory, both now and forever. Amen.

Jude 24. Now unto him that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, *be* glory and majesty, dominion and power, both now and ever! Amen.

Rev. 1: 4. John to the seven churches which are in Asia: Grace *be* unto you, and peace from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; and from Jesus Christ, *who is* the faithful Witness, *and* the First-begotten of the dead, and the Prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him *be* glory and dominion forever and ever. Amen.

¶ 4: 8. And they rest not day and night, saying, holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts give glory, and honor, and thanks to him that sat on the throne, who liveth forever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth forever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honor, and power; for thou hast created all things, and for thy pleasure they are and were created.

5: 8. And when he had taken the book, the four beasts, and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints.

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And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb, forever and ever! And the four beasts said, amen! And the four *and* twenty elders fell down and worshipped him that liveth forever and ever.

7: 9. After this, I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and *about* the elders, and the four beasts, and fell before the throne on their faces, and worshipped God, saying, amen! blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, *be* unto our God forever and ever! Amen.

11: 15. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign forever and ever.

CHAPTER V.

GOD DENOMINATED "THE SPIRIT," "THE HOLY SPIRIT," "THE HOLY GHOST," &c.

GEN. 1: 2. The Spirit of God moved upon the face of the waters.

JOB 33: 4. The Spirit of God hath made me.

NEH. 9: 30. Thou testifiedst against them by thy Spirit in the prophets.

ISA. 48: 16. The LORD God, and his Spirit hath sent me.

EZEK. 3: 14. The Spirit of the LORD took me up, and the hand of the LORD was strong upon me.

11: 5. The Spirit of the LORD fell upon me, and said unto me: speak.

ZECH. 4: 6. By my Spirit, saith the LORD, shall ye prevail.

MAT. 3: 11. He shall baptize you with the Holy Ghost.

JOHN 1: 13. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

LUKE 12: 9. But he that denieth me before men, shall be denied before the angels of God. And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven. And when they bring you unto the synagogues, and *unto* magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: for the Holy Ghost shall teach you in the same hour what ye ought to say.

JOHN 1: 32. I saw the Spirit descending from heaven like a dove, and it abode upon him.

3: 5. Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of heaven. That which is born of the flesh, is flesh, and that which is born of the Spirit, is Spirit. — 8. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit. — 34. God giveth not his Spirit by measure unto him.

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7: 39. But this spake he of the Spirit, which they who believed in him should receive: for the Holy Ghost was not yet given.

6: 63. It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

14: 16. I will pray the Father, and he shall give you another Comforter, that he may abide with you forever. — 26. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance.

15: 26. But when the Comforter is come, whom I will send unto you from the Father, even the spirit of truth, which proceedeth from the Father, he shall testify of me.

ACTS 1: 4. And being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he*, ye have heard of me: for John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. — 8. But ye shall receive power, after that the Holy Ghost is come upon you.

16: 6. They were forbidden of the Holy Ghost to preach the word in Asia, ... they assayed to go into Bithynia; but the Spirit suffered them not.

2: 3. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them, and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

¶ 5: 3. Why hath Satan filled thy heart to lie to the Holy Ghost? Thou hast not lied unto man, but unto God.

6: 5. They chose Stephen, a man full of the Holy Ghost.

7: 51. Ye do always resist the Holy Ghost.

19: 1. And it came to pass, that while Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus; and finding certain disciples, he said unto them, have ye received the Holy Ghost since ye believed? And they said unto him, we have not so much as heard whether there be any Holy Ghost.

8: 15. Who prayed for them that they might receive the Holy Ghost.

9: 31. Walking in the fear of the LORD, and in the comfort of the Holy Ghost, were multiplied.

10: 44. The Holy Ghost fell on all them that heard.

13: 4. Being sent forth by the Holy Ghost.

28: 25. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, Go unto this people, and say, hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them.

ROM. 8: 26. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what *is* the mind of the Spirit, because he maketh intercession for the saints, according to *the will of* God.

15: 16. Being sanctified by the Holy Ghost.

1 COR. 2: 4. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and in power.

2: 10. But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the Spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things

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with spiritual. But the natural man receiveth not the things of the Spirit of God.

2 Cor. 5: 5. He that hath wrought us for the self-same thing is God, who hath also given us the earnest of the Spirit.

Eph. 1: 13. In whom also after ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance.

4: 30. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.

1 Thess. 5: 19. Quench not the Spirit.

Titus 3: 5. According to his mercy he saved us, . . . by the renewing of the Holy Ghost.

Heb. 10: 15. The Holy Ghost also is a witness to us.

Rev. 2: 7. He that hath an ear let him hear what the Spirit saith unto the churches.

1: 10. I was in the Spirit on the Lord's day.

22: 17. The Spirit and the Bride say come.

1 John 5: 7. There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one.

SECOND GENERAL TOPIC.

THE HOLY SCRIPTURES.

CHAP. I.

A REVELATION FROM GOD.

§ 1. ASSERTED BY THE WRITERS.

Deut. 4: 9. Teach thy sons. Specially the day that thou stoodest before the Lord in Horeb; when the Lord said unto me, gather the people together, and I will make them hear my words, that they may learn to fear me, all the days that they shall live upon the earth. —33. Did ever people hear the voice of God, speaking out of the midst of the fire, as thou hast heard, and live?

Isa. 6: 8. And I heard the voice of the Lord, saying, whom shall I send, and who will go for us? then said I, here am I, send me. And he said, Go and tell this people.

8: 1. Moreover the Lord said unto me.

8: 5. The Lord spake also unto me, saying.

56: 1. Thus saith the Lord, 66: 1. &c. &c.

Jer. 23: 28. The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What *is* the chaff to the wheat? saith the Lord. *Is* not my word like as a fire? saith the Lord; and like a hammer *that* breaketh the rock in pieces?

John 12: 49. For I have not spoken of myself; but the Father which sent me, he gave me commandment what I should say, and what I should speak. Whatsoever I speak, therefore, even as the Father said unto me, so I speak.

Rom. 3: 1. What advantage then hath the Jew? much every way; chiefly that unto them were committed the oracles of God.

15: 4. Whatsoever things were written before, were written for our learning.

1 Cor. 2: 4. My preaching was not with enticing words of man's

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wisdom, but in demonstration of the Spirit and in power.

2 Tim. 3:.16. All scripture is given by inspiration of God.

2 Pet. 1: 21. Prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost.

HEB. 1: 1. God, who at sundry times and in divers manners spake unto the fathers by the prophets, hath in these last days spoken unto us by his Son.

2: 3. How shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness by signs and wonders, and gifts of the Holy Ghost.

1 Pet. 1: 25. The word of the Lord endureth forever; and this is the word which by the gospel is preached unto you.

GAL. 1: 11. I certify you, brethren, that the gospel which is preached of me is not after man. For I neither received it of man, neither was I taught it but by the revelation of Jesus Christ.

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§ 2. SHOWN FROM PROPHECY.

DEUT. 18: 22. When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken.

I. *Predictions relative to the Jews.*

DEUT. 4: 27. The LORD shall scatter you among all nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you. But if from thence, thou seek the LORD thy God, thou shalt find him, if thou seek him with all thy heart, and with all thy soul.

LEV. 26: 14. If ye will not hearken unto me, and will not do all these commandments. — 16. I will appoint over you terror, consumption, and the burning ague, and ye shall be slain before your enemies, your land shall not yield her increase. — 26. When I have broken the staff of your bread; ten women shall bake your bread in one oven. Ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. — 31. And I will make your cities waste, and bring your sanctuaries even unto desolation. — 33. And I will scatter you among the heathen, and will draw out a sword after you; and your land shall be desolate.

Jer. 25: 8. Therefore thus saith the LORD of hosts; because ye have not heard my words, behold, I will send and take all the families of the north, saith the LORD, and Nebuchadnezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations. Moreover, I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle. And this whole land shall be a desolation, *and* an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, *that* I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.

46: 28. Fear thou not, O Jacob my servant, saith the LORD; for I *am* with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished.

DEUT. 28: 64. The LORD shall scatter you among all people, from the one end of the earth, even unto the other. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest; thy life shall hang in doubt before thee, and thou shalt fear day and night.

MAT. 24: 2. Verily I say unto you, there shall not be left here one stone upon another that shall not be thrown down. — 7. Nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and earthquakes, and pestilences, in divers places; all these are the beginning of sorrows. Then

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shall they deliver you up to be afflicted, and shall kill you, and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another, and because iniquity shall abound, the love of many shall wax cold. When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, then let them which be in Judea flee into the mountains.

JER. 29: 10. For thus saith the LORD, that after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place. For I know the thoughts that I think toward you, saith the LORD.

[See Josephus, Buck, &c.]

II. *Prophecies of Babylon.*

Isa. 13: 1. The burden of Babylon, which Isaiah the son of Amoz did see. Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles. I have commanded my sanctified ones, I have also called my mighty ones for mine anger, *even* them that rejoice in my highness. The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together, the LORD of hosts mustereth the host of the battle. They come from a far country, from the end of heaven, *even* the LORD, and the weapons of his indignation, to destroy the whole land. Howl ye; for the day of the LORD *is* at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt: and they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces *shall be as* flames. Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for *their* evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold; even a man than the golden wedge of Ophir. Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in the day of his fierce anger. And it shall be as the chased roe, and as a sheep that no man taketh up: they shall every man turn to his own people, and flee every one into his own land. Every one that is found shall be thrust through; and every one that is joined *unto them* shall fall by the sword. Their children also shall be dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished. Behold, I will stir up the Medes against them, which shall not regard silver; and *as for gold*, they shall not delight in it. *Their* bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children. And Babylon, the glory of kingdoms, the beauty of the Chaldee's excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there: neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands thall cry in their desolate houses, and dragons in *their* pleasant palaces: and her time *is* near to come, and her days shall not be prolonged.

¶ 14: 1. For the LORD will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob. And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the LORD for servants and handmaids: and they shall take them cap-

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tives, whose captives they were; and they shall rule over their oppressors. And it shall come to pass in the day that the LORD shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve, that thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased! the LORD hath broken the staff of the wicked, *and* the sceptre of the rulers. He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, *and* none hindereth. The whole earth is at rest, *and* is quiet: they break forth into singing. Yea, the fir-trees rejoice at thee, *and* the cedars of Lebanon, *saying*, Since thou art laid down, no feller is come up against us. Hell from beneath is moved for thee to meet *thee* at thy coming: it stirreth up the dead for thee, *even* all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations. All they shall speak, and say unto thee, Art thou also become weak as we? art thou become like unto us? Thy pomp is brought down to the grave, *and* the noise of thy viols: the worm is spread under thee, and the worms cover thee. How art thou fallen from heaven, O Lucifer, son of the morning! *how* art thou cut down to the ground, which didst weaken the nations! for thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, *and* consider thee, *saying*, *Is* this the man that made the earth to tremble, that did shake kingdoms; *that* made the world as a wilderness, and destroyed the cities thereof; *that* opened not the house of his prisoners? all the kings of the nations, *even* all of them, lie in glory, every one in his own house. But thou art cast out of thy grave like an abominable branch, *and as* the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcass trodden under feet. Thou shalt not be joined with them in burial, because thou hast destroyed thy land, *and* slain thy people: the seed of evil doers shall never be renowned. Prepare slaughter for his children for the iniquity of their fathers; that they do not rise nor possess the land, nor fill the face of the world with cities. For I will rise up against them, saith the LORD of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the LORD. I will also make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction, saith the LORD of hosts. The LORD of hosts hath sworn, saying, surely as I have thought, so shall it come to pass, and as I have purposed, *so* shall it stand: that I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders. This *is* the purpose *that is* purposed upon the whole earth: and this *is* the hand *that is* stretched out upon all the nations. For the LORD of hosts hath purposed, and who shall disannul *it*? and his hand *is* stretched out, and who shall turn it back?

[See an excellent article in the Encyclopedia of Religious Knowledge, page 161, on "Babel and Babylon."]

III. *Predictions of the Messiah.*

GEN. 49: 10. The sceptre shall not depart from Judah, nor a lawgiver from between his feet till Shiloh come; and unto him shall the gathering of the people be.

PS. 2: 7. The LORD hath said unto me, Thou art my Son, this day have I begotten thee.

16: 10. Thou wilt not leave my soul in hell: neither wilt thou suffer thy Holy One to see corruption.

22: 1. My God, my God! why hast thou forsaken me!—7. All they that see me, laugh me to scorn. They shoot out the lip; they shake the head, *saying*, He trusted on the LORD that he would deliver him. Let him deliver him seeing he delighted in him.—18. They part my garments among them, and cast lots upon my vesture.

69: 9. The zeal of thine house hath

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eaten me up; and the reproaches of them that reproached thee have fallen upon me. — 21. They gave me gall for my meat; and in my thirst they gave me vinegar to drink.

Isa. 7: 14. Behold a virgin shall conceive, and bear a son, and shall call his name IMMANUEL.

9: 6. For unto us a Child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this.

28: 16. Therefore thus saith the Lord God, behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-*stone*, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet.

42: 1. Behold my servant, whom I uphold; mine elect, *in whom* my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law. — 13. Behold, my servant shall deal prudently, ye shall be exalted and extolled, and be very high. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: so shall he sprinkle many nations; the kings shall shut their mouths at him: for *that* which had not been told them shall they see; and *that* which they had not heard shall they consider.

¶ 53: 1. Who hath believed our report? And to whom is the arm of the Lord revealed? for he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, *there is* no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were *our* faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed. All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither *was any* deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

Jer. 23: 5. Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this *is* his name whereby he shall be called, The Lord our Righteousness.

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33: 14. Behold, the days come, saith the LORD, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this *is the name* wherewith she shall be called The LORD our Righteousness.

DAN. 2: 34. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet *that were* of iron and clay, and brake them to pieces. — 44. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand forever.

¶ 9: 24. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah, the Prince, *shall be* seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate.

MIC. 5: 1. They shall smite the judge of Israel with a rod upon the cheek. But thou, Bethlehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall He come forth unto me *that is* to be ruler in Israel; whose goings forth *have been* from of old, from everlasting. Therefore will he give them up, until the time *that* she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel. And he shall stand and feed in the strength of the LORD, in the majesty of the name of the LORD his God; and they shall abide: for now shall he be great unto the ends of the earth.

ZECH. 9: 9. Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee: he *is* just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle-bow shall be cut off: and he shall speak peace unto the heathen: and his dominion *shall be* from sea *even* to sea, and from the river *even* to the ends of the earth. As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein *is* no water. Turn you to the strong hold, ye prisoners of hope.

12: 10. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only *son*, and shall be in bitterness for him, as one that is in bitterness for *his* first-born. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.

13: 7. In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness. — 7. Awake, O sword, against my shepherd, and against the man *that is* my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.

MAL. 3: 1. Behold, I will send my messenger, and he shall prepare the way before me: and the LORD, whom ye seek, shall suddenly come

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to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of Hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he *is* like a refiner's fire, and like fullers' soap: and he shall sit *as* a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.

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§ 3. PROVED BY MIRACLES.

EX. 4: 1. And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee. And the LORD said unto him, what *is* that in thine hand? and he said, a rod. And he said, cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. And the LORD said unto Moses, put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand: that they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

6: 29. The LORD spake unto Moses, saying, I am the LORD (Jehovah), speak thou unto Pharaoh, king of Egypt, all that I say unto thee.

7: 2. Thou shalt speak all that I command thee. And I will harden Pharaoh's heart, and will multiply my signs and my wonders in the land of Egypt. — 5. And the Egyptians shall know that I am the LORD (Jehovah) when I stretch forth my hand upon Egypt, and bring out the children of Israel from among them.

14: 29. But the children of Israel walked on dry land in the midst of the sea, and ... saw the Egyptians dead upon the sea shore. And Israel saw that great work which the LORD did upon the Egyptians; and the people feared the LORD, and believed the LORD, and his servant Moses.

MARK 16: 19. So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth and preached everywhere, the Lord working with *them* and confirming the word with signs following. Amen.

ACTS 5: 12. And by the hands of the Apostles were many signs and wonders wrought among the people. — 14. And believers were the more added to the Lord.

13: 9. Then Saul, (who also is *called* Paul) filled with the Holy Ghost, set his eyes on him and said, behold the hand of the LORD is upon thee, and thou shalt be blind: not seeing the sun for a season. And immediately there fell on him a mist and a darkness. Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

MAT. 11: 3. Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go, and show John again those things which ye do hear and see; the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

1 KINGS 17: 23. And Elijah took the child and delivered him unto his mother, and said, See, thy son liveth. And the woman said to Elijah, Now by this I know thou art a man of God, and that the word of the LORD in thy mouth is truth.

CHAPTER II.

A SUFFICIENT AND INFALLIBLE GUIDE.

The law of the Lord is perfect, converting the soul. — Ps. 19: 7.

§ 1. PERFECT IN ITS PRECEPTS.

Ps. 19: 7. The statutes of the LORD are right, rejoicing the heart. The commandments of the LORD are pure, enlightening the eyes.

119: 89. Forever, O LORD, thy

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word is settled in heaven. Thy faithfulness is unto all generations. — 96. I have seen an end of all perfection: *but* thy commandment *is* exceeding broad. Therefore I love thy commandments above gold; yea, above fine gold. Therefore I esteem all *thy* precepts *concerning* all *things to be* right; *and* I hate every false way. Thy testimonies *are* wonderful: therefore doth my soul keep them. The entrance of thy words giveth light; it giveth understanding unto the simple.— 137. Righteous *art* thou, O LORD, and upright *are* thy judgments. Thy testimonies *that* thou hast commanded *are* righteous and very faithful; my zeal hath consumed me; because mine enemies have forgotten thy words. Thy word *is* very pure: therefore thy servant loveth it. — 142. Thy righteousness *is* an everlasting righteousness, and thy law *is* the truth. Trouble and anguish have taken hold on me: yet thy commandments *are* my delights. The righteousness of thy testimonies *is* everlasting: give me understanding, and I shall live.— 160. Thy word *is* true *from* the beginning: and every one of thy righteous judgments *endureth* forever. — 172. All thy commandments are righteousness.

DEUT. 4: 8. What nation is there so great, that hath statutes and judgments so righteous, as all this law, which I set before you this day.

JOHN 10: 35. The scripture cannot be broken.

MAT 22: 29. Ye do err, not knowing the scriptures, nor the power of God.

ACTS 17: 2. And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, opening and alleging, that Christ must needs have suffered, and that this Jesus, whom I preach unto you, is Christ.

2 COR. 10: 4. For the weapons of our warfare are not carnal but mighty, through God, to the pulling down of strong holds.

EPH. 1: 13. In whom ye also trusted after that ye heard the word of truth, the gospel of your salvation. In whom, also, after that ye believed, ye were sealed with the Holy Spirit of Promise.

¶ 2 TIM. 1: 10. Christ hath brought life and immortality to light through the gospel.

JOHN 12: 46. I am come a light into the world, that whosoever believeth in me should not abide in darkness.

2 TIM. 3: 15. The holy scriptures are able to make you wise unto salvation, through faith that is in Christ Jesus.

JOHN 6: 45. It is written in the prophets, "and they shall be all taught of God." Every man, therefore, that hath heard, and hath learned of the Father cometh unto me.

8: 58. And if any one hear my words and believe not, I judge him not; for I came not to judge the world, but to save the world. He, that rejecteth me and receiveth not my words, hath one that judgeth him. The Word that I have spoken, the same shall judge him at the last day. . . . I know that his commandment is life everlasting.

RO. 10: 13. For whosoever shall call on the name of the LORD shall be saved. How then shall they call on him in whom they have not believed; and how shall they believe on him of whom they have not heard; and how shall they hear without a preacher? . . So then faith cometh by hearing, and hearing by the word of God.

ACTS 17: 11. These were more noble than they of Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

2 TIM. 3: 16. All scripture . . . is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished for every good work.

DAN. 10: 21. I will show thee what is noted in the scripture of truth.

ISA. 8: 20. To the law and to the testimony. If they speak not according to this word, it is because there is no truth in them.

2 COR. 2: 15. For we are unto God a sweet savor of Christ, both

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in them that are saved, and in them that perish. To the one we are a savor of death unto death; and to the other a savor of life unto life. And who is sufficient for these things? For we are not as many that corrupt the word of God; but as of sincerity, but as of God, in the sight of God, speak we in Christ.

II. *Perfect in its adaptation to the heart.*

Rom. 1: 16. For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth.

10: 17. Faith cometh by hearing, and hearing by the word of God.

1 Cor. 1: 18. For the preaching of the cross is to them that perish foolishness; but unto us which be saved it is the power of God. — 20. It pleased God by the foolishness of preaching to save them that believe.

2 Cor. ~~2: 4.~~ 4: 2 Not handling the word of God deceitfully, but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God. For if our gospel be hid, it is hid unto them that are lost; in whom the God of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

John 17: 17. Sanctify them through thy truth: thy word is truth.

Ps. 19: 8. The fear of the Lord *is* clean, enduring forever. The judgments of the Lord are true and righteous altogether. Moreover, by them is thy servant warned, and in keeping of them there is great reward.

119: 50. Thy word hath quickened me. — 67. Before I was afflicted, I went astray, but now have I kept thy word. — 71. *It is* good for me that I have been afflicted; that I might learn thy statutes. The law of thy mouth *is* better unto me than thousands of gold and silver. — 75. I know, O Lord, that thy judgments *are* right, and *that* thou in faithfulness hast afflicted me.

Eph. 6: 17. Take the helmet of salvation, and sword of the Spirit, which is the word of God.

Heb. 4: 12. For the word of God is quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow; and is a discerner of the thoughts and intents of the heart.

Ja. 1: 18. Of his own will begat he us with the word of truth.

2 Tim. 2: 9. The word of God is not bound.

III. *Perfect in its appeals to the sensibilities, or its sanctions.*

Isa. 5: 1. Now will I sing to my well-beloved a song of my beloved touching his vineyard. "My well-beloved hath a vineyard in a very fruitful hill: and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a wine-press therein: and he looked that it should bring forth grapes, and it brought forth wild grapes." And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

Luke 7: 31. Whereunto shall I liken the men of this generation? They are like unto children sitting in the market place and calling one to another and saying, We have piped unto you and ye have not danced; we have mourned unto you and ye have not wept.

Jer. 23: 29. Is not my word like a fire, saith the Lord, and like a hammer, that breaketh the rock in pieces?

1. *Hope is addressed.*

Deut. 7: 12. Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the Lord thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers: and he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the in-

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crease of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee. Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle. And the LORD will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all *them* that hate thee.

ISA. 1: 19. If ye be willing and obedient ye shall eat the good of the land.

MAL. 3: 16. Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard *it*, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name. And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

[See Future State.—Blessedness of the Righteous.]

2. *Fears, Apprehensions.*

DEUT. 28: 58. If thou wilt not observe to do all the words of this law, that are written in this book, ... the LORD will make thy plagues wonderful, and the plagues of thy seed, and of long continuance.—63. As the LORD rejoiced over you to do you good, and to multiply you, so the LORD will rejoice over you to destroy you, and to bring you to nought.

[See Penalty of Divine Law, and Future State, — the Disobedient.]

3. *Sense of Obligation.*

ISA. 1: 2. Hear, O Heavens, and give ear, O earth: for the LORD hath spoken, I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: *but* Israel doth not know, my people doth not consider.

MAL. 1: 6. A son honoreth *his* father, and a servant his master: If then I *be* a father, where *is* mine honor? and if I *be* a master, where *is* my fear?

ROM. 5: 8. God commendeth his love towards us in that while we were yet sinners, Christ died for us. —6. When we were yet without strength, in due time Christ died for the ungodly.

1 COR. 6: 19. Ye are not your own; for ye are bought with a price; therefore glorify God in your body and spirit, which are God's.

[See Inducements to obey God. Love of God. — Goodness of God.]

IV. *The only authority in religion.*

DEUT. 4: 2. Ye shall not add unto the word which I command you; neither shall ye diminish ought from it; that ye may keep the commandments of the LORD your God, which I command you.

JOHN 5: 39. Search the scriptures; for in them, ye think ye have eternal life, and they are they which testify of me.

LUKE 16: 31. If they hear not Moses and the Prophets, neither would they be persuaded though one went unto them from the dead.

2 COR. 11: 2. For I am jealous over you with a godly jealousy; for I have espoused you unto one husband, that I may present you as a chaste virgin to Christ. — 4. For if he that cometh preacheth another Jesus whom we have not preached, or if ye receive another spirit which ye have not received, or another gospel which ye have not accepted: ye might well bear with him..... Such are false Apostles, deceitful workers, transforming themselves into Apostles of Christ.

GAL. 1: 6. I marvel that ye are so soon removed from him, that called you into the grace of Christ, unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you, than that we have preached, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you, than that ye have received, let him be accursed.

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Rev. 22: 18. For I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto these things God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

V. *Relation of the Old and New Testaments.*

Mat. 5: 17. Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot, or one tittle shall in no wise pass from the law till all be fulfilled. Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven.

Luke 16: 16. The law and the prophets were until John, since that time, the kingdom of God is preached, and every man presseth into it. And it is easier for heaven and earth to pass, than one tittle of the law to fail.

Col. 2: 14. Blotting out the hand writing of ordinances, that was against us, which was contrary to us, and took it out of the way, nailing it to his cross.

Eph. 2: 15. Having abolished in his flesh the enmity (between Jews and Gentiles) even the law of commandments contained in ordinances.

Luke 24: 44. And he said unto them. These are the words which I said unto you, while I was yet with you that all things must be fulfilled, which were written in the law of Moses and in the Prophets and in the Psalms, concerning me. Then opened he their understandings that they might understand the scripture, and said unto them, Thus it is written, and thus it behoved Christ to suffer.

Acts 8: 35. Philip began at the same scripture, and preached unto him Jesus.

Rom. 4: 3. What saith the scripture?

9: 17. For the scripture saith.

2 Pet. 1: 19. We have also a more sure word of prophecy, whereunto ye do well that ye take heed as unto a light that shineth in a dark place . . . . knowing this first, that no scripture is of any private interpretation.

Acts 17: 2. Paul reasoned out of the scriptures.

18: 24. Agabus was mighty in the scriptures.

Rom. 16: 25. Now to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ, (according to the revelation of the mystery which was kept secret from the foundation of the world, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith) to God only wise, be glory through Jesus Christ forever. Amen.

VI. *Importance of studying it.*

Ps. 119: 6. Then shall I not be ashamed when I have respect unto all thy commandments. I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments. I will keep thy statutes: O forsake me not utterly. Wherewith shall a young man cleanse his way? by taking heed *thereto* according to thy word. With my whole heart have I sought thee: O let me not wander from thy commandments. Thy word have I hid in mine heart, that I might not sin against thee. Blessed *art* thou, O Lord: teach me thy statutes. With my lips have I declared all the judgments of thy mouth. I have rejoiced in the way of thy testimonies, as *much as* in all riches. I will meditate in thy precepts, and have respect unto thy ways. I will delight myself in thy statutes: I will not forget thy word. — 92. Unless thy law *had been* my delights, I should then have perished in mine affliction. I will never forget thy precepts; for with them thou hast quickened me. I *am* thine, save me; for I have sought thy precepts. The wicked have waited for me to destroy me: *but* I will consider thy testimonies.

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COL. 3: 16. Let the word of Christ dwell in you richly in all wisdom.

2 TIM. 3: 15. From a child thou hast known the holy scriptures.

HEB. 2: 1. We ought to give the more earnest heed to the things which we have heard, lest at any time we let them slip.

1 PET. 2: 2. Desire the sincere milk of the word.

LUKE 24: 27. Beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. —32. And they said, did not our heart burn within us, while he talked with us by the way, and opened to us the scriptures?

DEUT. 6: 6. And these words which I command thee this day, shall be in thy heart: and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way; when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes; and thou shalt write them upon the posts of thy house, and on thy gates. [See Christian Duties.]

JOSH. 1: 7. Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it *to* the right hand or *to* the left, that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God *is* with thee whithersoever thou goest.

THIRD GENERAL TOPIC.

THE DIVINE LAW.

CHAPTER I.

ORIGINAL LAW.

GEN. 2: 8. And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.—16. And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat. But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. —2. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made. —24. Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh.

Curse inflicted on the transgressor.

GEN. 3: 17. Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of

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thy life; thorns also, and thistles shall it bring forth unto thee, and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for dust thou art, and unto dust shalt thou return.

CHAPTER II.

THE TWO TABLES OF STONE, CONTAINING TEN STATUTES.

§ 1. DUTIES TO GOD.

I. Ex. 20: 3. Thou shalt have no other gods before me.

II. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me: and showing mercy unto thousands of them that love me and keep my commandments.

III. Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold him guiltless that taketh his name in vain.

IV. Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the sabbath of the LORD thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day and hallowed it.

§ 2. TO ONE ANOTHER.

I. Ex. 20: 12. Honor thy father and thy mother; that thy days may be long upon the land which the LORD thy God giveth thee.

II. Thou shalt not kill.

III. Thou shalt not commit adultery.

IV. Thou shalt not steal.

V. Thou shalt not bear false witness against thy neighbor.

VI. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that *is* thy neighbor's.

CHAPTER III.

APPLICATION OF THESE STATUTES IN THE CIVIL POLICY, OR THEOCRACY OF THE JEWS.

§ 1. GOD THE OBJECT OF SUPREME AFFECTION.

DEUT. 6: 4. Hear, O Israel, the LORD our God is one LORD; and thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy might. — 12. Beware lest thou forget the LORD which brought thee forth out of the land of Egypt, from the house of bondage. Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name. Ye shall not go after other gods, of the gods of the people that are round about you. — 16. Ye shall not tempt the LORD your God.... Ye shall diligently keep the commandments of the LORD your God.... Thou shalt do that which is right and good in the sight of the LORD.

8: 2. Thou shalt remember all the way which the LORD thy God led thee, these forty years in the wilderness; to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments or no. — 11. Beware that thou forget not the LORD thy God, in not keeping his commandments. But thou shalt remember the LORD thy God.

10: 12. And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve him with all thy heart and with all thy soul. — 20.

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Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou cleave ... he is thy praise and he is thy God.... Thy fathers went down into Egypt with threescore and ten persons, and now the LORD thy God hath made thee as the stars of heaven for multitude.

11: 1. Therefore thou shalt love the LORD thy God, and keep his charge ... alway.

14: 1. Ye are the children of the LORD your God.

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§ 2. THE ONLY OBJECT OF RELIGIOUS WORSHIP.

EX. 20: 22. And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven. Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold. An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings, thy sheep, and thine oxen: in all places where I record my name, I will come unto thee, and I will bless thee. And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it. Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

22: 20. He that sacrificeth unto *any* god, save unto the LORD only, he shall be utterly destroyed.

DEUT. 13: 1. If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart, and with all your soul. Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him. And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn *you* away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee. If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which *is* as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers; *namely*, of the gods of the people which *are* round about you, nigh unto thee, or far off from thee, from the *one* end of the earth even unto the *other* end of the earth; thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him; but thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people. And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the LORD thy God, which brought thee out of the land of Egyt, from the house of bondage. And all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you. If thou shalt hear *say* in one of thy cities, which the LORD thy God hath given thee to dwell there, saying, *Certain* men, the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known; then shalt thou inquire, and make search, and ask diligently; and, behold, *if it be* truth, *and* the thing certain, *that* such abomination is wrought among you: thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that *is* therein, and the cattle thereof, with the edge of the sword. And thou shalt gather all the spoil of it into the midst of the street thereof, and shall burn with fire the city, and all the spoil thereof every whit, for the LORD thy God: and it shall be an heap forever; it

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shall not be built again. And there shall cleave nought of the cursed hing to t hine hand; that the LORD may turn from the fierceness of his anger, and show thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers; when thou shalt hearken to the voice of the LORD thy God, to keep all his commandments which I command thee this day, to do *that which is* right in the eyes of the LORD thy God.

Cases of Idolatry.

JOSH. 7: 10. And the LORD said unto Joshua, ... Israel hath sinned, and they have also transgressed my covenant, which I commanded them; for they have even taken of the accursed thing, and have also stolen, and dissembled also ... therefore the children of Israel could not stand before their enemies; neither will I be with you any more, except ye put away the accursed from among you. — 19. And Joshua said unto Achan, My son, give, I pray thee, glory to the LORD God of Israel, and make confession unto him; and tell me now what thou hast done; hide *it* not from me. And Achan answered Joshua, and said, Indeed I have sinned against the LORD God of Israel, and thus and thus have I done: when I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they *are* hid in the earth in the midst of my tent, and the silver under it. So Joshua sent messengers, and they ran unto the tent; and, behold, *it was* hid in his tent, and the silver under it. And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid them out before the LORD. And Joshua, and all Israel with him, took Achan, the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor. And Joshua said, Why hast thou troubled us? the LORD shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones. And they raised over him a great heap of stones unto this day. So the LORD turned from the fierceness of his anger. Wherefore the name of that place was called the valley of Achor, unto this day.

DEUT. 4: 1. Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do *them*, that ye may live, and go in and possess the land which the LORD God of your fathers giveth you. Ye shall not add unto the word which I command you, neither shall ye diminish *aught* from it, that ye may keep the commandments of the LORD your God which I command you. Your eyes have seen what the LORD did because of Baal-peor: for all the men that followed Baal-peor, the LORD thy God hath destroyed them from among you. But ye that did cleave unto the LORD your God *are* alive every one of you this day.

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§ 3. PROFANITY.

LEV. 5: 1. And if a soul sin, and hear the voice of swearing, and *is* a witness, whether he hath seen or known *of it*; if he do not utter *it*, then he shall bear his iniquity.

19: 12. And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I *am* the LORD.

Case of a Blasphemer.

LEV. 24: 13. And the LORD spake unto Moses, saying, Bring forth him that hath cursed without the camp; and let all that heard *him* lay their hands upon his head, and let all the congregation stone him. And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin. And he that blasphemeth the name of the LORD, he shall surely be put to death, *and* all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name *of the* LORD, shall be put to death. — 23. And Moses spake to the children of Is-

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rael, that they should bring forth him that had cursed out of the camp, and stone him with stones. And the children of Israel did as the LORD commanded Moses.

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§ 4. OBSERVANCE OF THE SABBATH.

EX. 31: 12. And the LORD spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it *is* a sign between me and you throughout your generations; that *ye* may know that I *am* the LORD that doth sanctify you. Ye shall keep the sabbath therefore; for it *is* holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth *any* work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh *is* the sabbath of rest, holy to the LORD: whosoever doeth *any* work in the sabbath-day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, *for* a perpetual covenant. It *is* a sign between me and the children of Israel forever: for *in* six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.

35: 2. Whosoever doeth work therein shall be put to death. Ye shall kindle no fire throughout your habitations upon the sabbath-day.

16: 5. And it shall come to pass, that on the sixth day they shall prepare *that* which they bring in; and it shall be twice as much as they gather daily. — 22. And it came to pass, *that* on the sixth day they gathered twice as much bread, two omers for one *man:* and all the rulers of the congregation came and told Moses. And he said unto them, this *is that* which the LORD hath said, to-morrow *is* the rest of the holy sabbath unto the LORD: bake *that* which ye will bake *to-day*, and seethe that ye will seethe; and that which remaineth lay up for you to be kept until the morning. — 27. It came to pass, *that* there went out *some* of the people on the seventh day for to gather, and they found none. And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day.

Case tried. — Gathering sticks.

NUM. 15: 33. And they that found him gathering sticks, brought him unto Moses and Aaron, and unto all the congregation. And they put him in ward because it was not declared what should be done to him. And the LORD said to Moses, The man shall be surely put to death; all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp and stoned him with stones and he died; as the LORD commanded Moses.

NEH. 13: 15. In those days saw I in Judah *some* treading wine-presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all *manner of* burdens, which they brought into Jerusalem on the sabbath-day: and I testified *against them* in the day wherein they sold victuals. There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said unto them, What evil thing *is* this that ye do, and profane the sabbath-day? did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath. And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and *some* of my servants set I at the gates, *that* there should no burden be brought in on the sabbath-day. So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice. Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do *so* again, I will

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lay hands on you. From that time forth came they no *more* on the sabbath. And I commanded the Levites, that they should cleanse themselves, and *that* they should come *and* keep the gates, to sanctify the sabbath-day. Remember me, O my God, *concerning* this also, and spare me according to the greatness of thy mercy.

Morality of the Sabbath.

Isa. 58: 9. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and *if* thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness *be* as the noon-day. — 13. If thou turn away thy foot from the sabbath, *from* doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable, and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own* words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken *it*.

Jer. 17: 21. Thus saith the Lord; take heed to yourselves, and bear no burden on the sabbath-day, nor bring *it* in by the gates of Jerusalem; neither carry forth a burden out of your houses on the sabbath-day, neither do ye any work, but hallow ye the sabbath-day, as I commanded your fathers. But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction. And it shall come to pass, if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the sabbath-day, but hallow the sabbath-day, to do no work therein; then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain forever. And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt-offerings, and sacrifices, and meat-offerings, and incense, and bringing sacrifices of praise, unto the house of the Lord. But if ye will not hearken unto me to hallow the sabbath-day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath-day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.

Ezek. 20: 10. Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness. And I gave them my statutes, and showed them my judgments, which *if* a man do, he shall even live in them. Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I *am* the Lord that sanctify them. But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which *if* a man do, he shall even live in them; and my sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the wilderness, to consume them. — 21. Notwithstanding the children rebelled against me: they walked not in my statutes, neither kept my judgments to do them, which *if* a man do, he shall even live in them; they polluted my sabbaths: then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness. — 24. Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their fathers' idols.

22: 7. In thee have they vexed the fatherless and the widow. Thou hast despised mine holy things, and hast profaned my sabbaths. In thee are men that carry tales to shed blood. — 14. Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? I the Lord have spoken *it*, and will do *it*. And I will scatter thee among the heathen, and disperse thee in the countries, and will consume thy filthiness out of thee. And thou shalt take thine inheritance in thyself in the sight of the heathen, and thou shalt know that I *am* the Lord.

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23: 39. They have defiled my sanctuary in the same day, and have profaned my sabbaths. For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; and, lo, thus have they done in the midst of mine house.

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§ 5. LAW OF PARENTAL RELATION.

LEV. 19: 2. Ye shall be holy: for I the LORD your God *am* holy. Ye shall fear every man his mother and his father, and keep my sabbaths: I *am* the LORD your God.

20: 9. For every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; his blood *shall be* upon him.

EX. 21: 15. And he that smiteth his father or his mother, shall be surely put to death.

NUM. 30: 3. If a woman also vow a vow unto the LORD, and bind *herself* by a bond, *being* in her father's house in her youth; and her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her; then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand. But if her father disallow her in the day that he heareth; not any of her vows, or of her bonds wherewith she hath bound her soul, shall stand: and the LORD shall forgive her, because her father disallowed her.

Parental Duty.

GEN. 18: 19. I know him (Abraham) that he will command his household after him; and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.

DEUT. 6: 6. These words, which I command thee this day, shall be in thy heart; and thou shalt teach them diligently unto thy children, and talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

32: 46. Ye shall command your children to do all the words of this law.

PR. 22: 6. Train up a child in the way he should go; and when he is old, he will not depart from it.

19: 18. Chasten thy son while there is hope; and let not thy soul spare for his crying.

29: 15. The rod and reproof give wisdom: but a child left to *himself*, bringeth his mother to shame.

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§ 6. MURDER.

EX. 21: 12. He that smiteth a man, so that he die, shall be surely put to death. And if a man lie not in wait, but God deliver *him* into his hand; then I will appoint thee a place whither he shall flee. But if a man come presumptuously upon his neighbor, to slay him with guile; thou shalt take him from mine altar, that he may die. — 18. And if men strive together, and one smite another with a stone, or with *his* fist, and he die not, but keepeth *his* bed: if he rise again, and walk abroad upon his staff, then shall he that smote *him* be quit: only he shall pay *for* the loss of his time, and shall cause *him* to be thoroughly healed. — 22. If men strive, and hurt a woman with child, so that her fruit depart *from her*, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges *determine*. And if *any* mischief follow, then thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe.

NUM. 35: 16. And if he smite him with an instrument of iron, so that he die, he *is* a murderer: the murderer shall surely be put to death. And if he smite him with throwing a stone, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death. Or *if* he smite him with an hand weapon of wood, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death. The revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him. But if he thrust him of hatred, or hurl at him

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by laying of wait, that he die; or in enmity smite him with his hand, that he die: he that smote *him* shall surely be put to death; *for* he *is* a murderer: the revenger of blood shall slay the murderer when he meeteth him But if he thrust him suddenly without enmity, or have cast upon him any thing without laying of wait, or with any stone, wherewith a man may die, seeing *him* not, and cast *it* upon him, that he die, and *was* not his enemy, neither sought his harm: then the congregation shall judge between the slayer and the revenger of blood according to these judgments: and the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled. — 30. Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person *to cause him* to die. Moreover ye shall take no satisfaction for the life of a murderer, which *is* guilty of death: but he shall be surely put to death. And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest. So ye shall not pollute the land wherein ye *are*; for blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it. Defile not therefore the land which ye shall inhabit, wherein I dwell: for I the LORD dwell among the children of Israel.

Capital Punishment.

GEN. 9: 6. Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man.

For idolatry, Deut. 13: 10 – 18. *To be stoned for blasphemy*, Lev. 24: 13. *Stoned for violation of the sabbath*, Ex. 31: 14; 35: 2. *For cursing or striking a parent*, Ex. 21: 15. *For adultery and incest*, Lev. 20: 10, 11. *For man-stealing*, Deut. 24: 7.

§ 7. LAW OF MALE AND FEMALE.

EX. 22: 16. And if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife. If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins. Whosoever lieth with a beast shall surely be put to death.

LEV. 18: 7. *Marriage prohibited* with father or mother; father's wife; sister; son's daughter; daughter's daughter; father's wife's daughter; father's sister; mother's sister; father's brother's wife; daughter-in-law; brother's wife; wife's daughter, or grand-daughter. — *Penalty of violation*, DEATH. 20: 11.

19: 29. Do not prostitute thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness. Ye shall keep my sabbaths, and reverence my sanctuary: I *am* the LORD.

20: 10. And the man that committeth adultery with *another* man's wife, *even he* that committeth adultery with his neighbor's wife, the adulterer and the adulteress shall surely be put to death.

DEUT. 25: 5. If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her. And it shall be, *that* the first-born which she beareth, shall succeed in the name of his brother *which is* dead, that his name be not put out of Israel.

DEUT. 22: 5. The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so *are* abomination unto the LORD thy God.

24: 1. When a man hath taken a wife, and married her, and it come to pass that she find no favor in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give *it* in her hand, and send her out of his house. And when she is departed out of his house, she may go and be another man's *wife*. And *if* the latter husband hate her, and

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write her a bill of divorcement, and giveth *it* in her hand, and sendeth her out of his house; or if the latter husband die, which took her *to be* his wife; her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that *is* abomination before the LORD: and thou shalt not cause the land to sin, which the LORD thy God giveth thee *for* an inheritance.

NUM. 26: 10. Even as the LORD commanded Moses, so did the daughters of Zelophehad: for Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their father's brother's sons.

Cases of Violation.

Shechem and Dinah, Jacob's daughter. Gen. 34: 1.

The Benjamites almost annihilated. Judg. 19: 20.

David betrayed into murder by it. 2 Sam. 11: 2.

Amnon killed for it. 2 Sam. 13: 14.

Solomon's kingdom wrested from him in consequence of it. 1 Kings 11: 1.

Eli's house blotted out for it. 1 Sam. 2.

NUM. 30: 6. And if she had at all an husband, when she vowed, or uttered aught out of her lips, wherewith she bound her soul; and her husband heard *it*, and held his peace at her in the day that he heard *it*: then her vows shall stand, and her bonds wherewith she bound her soul shall stand. But if her husband disallowed her on the day that he heard *it*; then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect: and the LORD shall forgive her. But every vow of a widow, and of her that is divorced, wherewith they have bound their souls, shall stand against her. And if she vowed in her husband's house, or bound her soul by a bond with an oath; and her husband heard *it*, and held his peace at her, *and* disallowed her not: then all her vows shall stand, and every bond wherewith she bound her soul shall stand. But if her husband hath utterly made them void on the day he heard *them*; *then* whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void: and the LORD shall forgive her. Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void. But if her husband altogether hold his peace at her from day to day; then he establisheth all her vows, or all her bonds, which *are* upon her: he confirmeth them, because he held his peace at her in the day that he heard *them*. But if he shall any ways make them void after that he hath heard *them*; then he shall bear her iniquity. These *are* the statutes, which the LORD commanded Moses, between a man and his wife, between the father and his daughter, *being yet* in her youth in her father's house.

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§ 8. LAW OF THEFT.

EX. 22: 1. If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep. If a thief be found breaking up, and be smitten that he die, *there shall* no blood *be shed* for him. If the sun be risen upon him, *there shall be* blood *shed* for him; *for* he should make full restitution; if he have nothing, then he shall be sold for his theft. If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double.

LEV. 19: 11. Ye shall not steal, neither deal falsely, neither lie one to another.

PS. 50: 18. When thou sawest a thief, then thou consentedst with him.... But I will reprove thee, and set thy sins in order.

PR. 29: 24. Whoso is partner with a thief, hateth his own soul.

JER. 17: 11. He that getteth riches, and not by right, shall leave them in the midst of his days; and at his end shall be a fool.

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§ 9. LAW OF FALSEHOOD.

Ex. 23: 1. Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness. Thou shalt not follow a multitude to *do* evil; neither shalt thou speak in a cause to decline after many to wrest *judgment:* neither shalt thou countenance a poor man in his cause.

Deut. 19: 16. If a false witness rise up against any man to testify against him that which is wrong, ... the judges shall make diligent inquisition; and behold, if the witness be a false witness, and hath testified falsely against his brother, then shall ye do unto him as he thought to do unto his brother; so shalt thou put the evil away from among you.

Lev. 19: 16. Thou shalt not go up and down as a tale-bearer among thy people.

Pr. 6: 16. These six things doth the Lord hate; yea, seven are an abomination unto him. — 19. A false witness that speaketh lies, and soweth discord among brethren.

19: 5. A false witness shall not be unpunished; and he that speaketh lies shall not escape.

21: 28. A false witness shall perish.

25: 18. A man that beareth false witness against his neighbor, is a maul, and a sword, and a sharp arrow.

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§ 10. LAW OF COVETOUSNESS, OR DUTY TO NEIGHBORS.

Ex. 21: 28. If an ox gore a man or woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox *shall be* quit. But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death. If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him. Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him. If the ox shall push a man-servant or maid-servant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned. And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein; the owner of the pit shall make *it* good, *and* give money unto the owner of them; and the dead *beast* shall be his. And if one man's ox hurt another's, that he die; then they shall sell the live ox, and divide the money of it; and the dead *ox* also shall they divide. Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his own.

22: 5. If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard shall he make restitution. If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field be consumed *therewith;* he that kindleth the fire shall surely make restitution. If a man shall deliver unto his neighbor money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him pay double. If the thief be not found, then the master of the house shall be brought unto the judges, *to see* whether he have put his hand unto his neighbor's goods. For all manner of trespass, *whether it be* for ox, for ass, for sheep, for raiment, *or* for any manner of lost thing, which *another* challengeth to be his, the cause of both parties shall come before the judges; *and* whom the judges shall condemn, he shall pay double unto his neighbor. If a man deliver unto his neighbor an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing *it: then* shall an oath of the Lord be between them both, that he hath not put his hand unto his neighbor's goods; and the owner of it shall accept *thereof*, and he shall not make *it* good. And if it be stolen from him, he shall make restitution unto the owner thereof. If it be torn in pieces, *then* let him bring it *for* witness, *and* he shall not make good that which was torn. And if a man borrow *aught* of his neighbor, and it

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be hurt, or die, the owner thereof *being* not with it, he shall surely make *it* good. *But* if the owner thereof *be* with it, he shall not make *it* good: if it *be* an hired *thing*, it came for his hire. — 21. Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt. Ye shall not afflict any widow, or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; and my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless. If thou lend money to *any of* my people *that is* poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury. If thou at all take thy neighbor's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down: for that *is* his covering only, it *is* his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear; for I *am* gracious.

¶ 23: 4. If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him. Thou shalt not wrest the judgment of thy poor in his cause. Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked. And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous. Also thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.

LEV. 6: 1. And the LORD spake unto Moses, saying, If a soul sin, and commit a trespass against the LORD, and lie unto his neighbor in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbor; or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein: then it shall be, because he hath sinned and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found, or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, *and* give it unto him to whom it appertaineth, in the day of his trespass-offering.

19: 9. And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard; neither shalt thou gather *every* grape of thy vineyard; thou shalt leave them for the poor and stranger; I *am* the LORD your God. — 13. Thou shalt not defraud thy neighbor, neither rob *him:* the wages of him that is hired shall not abide with thee all night until the morning. Thou shalt not curse the deaf, nor put a stumbling-block before the blind, but shalt fear thy God: I *am* the LORD. Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honor the person of the mighty: *but* in righteousness shalt thou judge thy neighbor... Neither shalt thou stand against the blood of thy neighbor: I *am* the LORD. Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him. Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I *am* the LORD.... Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God: I *am* the LORD. And if a stranger sojourn with thee in your land, ye shall not vex him. *But* the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I *am* the LORD your God. Ye shall do no unrighteousness in judgment, in mete-yard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the LORD your God, which brought you out of the land of Egypt. Therefore shall ye observe all my statutes, and all my judgments, and do them: I am the LORD.

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24: 22. Ye shall have one manner of law, as well for the stranger, as for one of your own country: for I *am* the LORD your God.

¶ DEUT. 15: 1. At the end of *every* seven years thou shalt make a release. And this *is* the manner of the release: Every creditor that lendeth *aught* unto his neighbor shall release *it*; he shall not exact *it* of his neighbor, or of his brother; because it is called the LORD's release. Of a foreigner thou mayest exact *it again:* but *that* which is thine with thy brother thine hand shall release; save when there shall be no poor among you; for the LORD shall greatly bless thee in the land which the LORD thy God giveth thee *for* an inheritance to possess it: only if thou carefully hearken unto the voice of the LORD thy God, to observe to do all these commandments which I command thee this day. For the LORD thy God blesseth thee, as he promised thee: and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee. If there be among you a poor man of one of thy brethren within any of thy gates, in thy land which the LORD thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother: but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, *in that* which he wanteth. Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought: and he cry unto the LORD against thee, and it be sin unto thee. Thou shalt surely give him; and thine heart shall not be grieved when thou givest unto him: because that for this thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

22: 1. Thou shalt not see thy brother's ox or his sheep go astray, and hide thyself from them: thou shalt in any case bring them again unto thy brother. And if thy brother *be* not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee, until thy brother seek after it, and thou shalt restore it to him again. In like manner shalt thou do with his ass; and so shalt thou do with his raiment; and with all lost things of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself. Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift *them* up again.

23: 19. Thou shalt not lend upon usury to thy brother: usury of money, usury of victuals, usury of any thing that is lent upon usury: unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury.

¶ 24: 16. The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin. Thou shalt not pervert the judgment of the stranger, *nor* of the fatherless; nor take the widow's raiment to pledge: but thou shalt remember that thou wast a bondman in Egypt, and the LORD thy God redeemed thee thence: therefore I command thee to do this thing. When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the LORD thy God may bless thee in all the work of thine hands. When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow. When thou gatherest the grapes of thy vineyard, thou shalt not glean *it* afterward: it shall be for the stranger, for the fatherless, and for the widow. And thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing.

25: 1. If there be a controversy between men, and they come unto judgment, that *the judges* may judge them: then they shall justify the

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righteous, and condemn the wicked. And it shall be, if the wicked man *be* worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number. Forty stripes he may give him, *and* not exceed: lest *if* he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee. Thou shalt not muzzle the ox when he treadeth out *the corn.*

25: 13. Thou shalt not have in thy bag divers weights, a great and a small. Thou shalt not have in thine house divers measures, a great and a small. *But* thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the LORD thy God giveth thee, for all that do such things, *and* all that do unrighteously, *are* an abomination unto the LORD thy God.

19: 14. Thou shalt not remove thy neighbor's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the LORD thy God giveth thee to possess it. — 6. If a bird's nest chance to be before thee in the way in any tree, or on the ground, *whether they be* young ones, or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young: *but* thou shalt in any wise let the dam go, and take the young to thee; that it may be well with thee, and *that* thou mayest prolong *thy* days. When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence. Thou shalt not sow thy vineyard with divers seeds; lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled. Thou shalt not plow with an ox and an ass together. Thou shalt not wear a garment of divers sorts, *as* of woollen and linen together.

24: 6. No man shall take the nether or the upper mill-stone to pledge: for he taketh *a man's* life to pledge. — 10. When thou dost lend thy brother any thing, thou shalt not go into his house to fetch his pledge. Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee. And if the man *be* poor, thou shalt not sleep with his pledge: in any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and bless thee: and it shall be righteousness unto thee before the LORD thy God. Thou shalt not oppress an hired servant *that is* poor and needy, *whether he be* of thy brethren, or of thy strangers that *are* in thy land within thy gates: at his day thou shalt give *him* his hire, neither shall the sun go down upon it; for he *is* poor, and setteth his heart upon it: lest he cry against thee unto the LORD, and it be sin unto thee.

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§ 11. LAW OF MASTER AND SERVANT.

Ex. 21: 2. If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing. If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him. If his master hath given him a wife, and she hath borne him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself. And if the servant shall plainly say, I love my master, my wife, and *my* children; I will not go out free: then his master shall bring him unto the judges: he shall also bring him to the door, or unto the door-post; and his master shall bore his ear through with an awl; and he shall serve him forever. And if a man sell his daughter to be a maid-servant, she shall not go out as the men-servants do. If she please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her. And if he have betrothed her unto his son, he shall deal with her after the manner of daughters. If he take him another *wife;* her food, her raiment, and her duty of marriage shall he not diminish. And if he do not these three unto her, then shall she go out free without money. — 16. And he that stealeth

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a man, and selleth him, or if he be found in his hand, he shall surely be put to death. — 20. And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely punished. Notwithstanding, if he continue a day or two, he shall not be punished: for he *is* his money. — 26. And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake. And if he smite out his man-servant's tooth, or his maid-servant's tooth; he shall let him go free for his tooth's sake.

22: 28. Thou shalt not revile the gods, nor curse the ruler of thy people.

Lev. 25: 39. And if thy brother *that dwelleth* by thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bond-servant: *but* as an hired servant, *and* as a sojourner, he shall be with thee, *and* shall serve thee unto the year of jubilee: and *then* shall he depart from thee, *both* he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return. For they *are* my servants, which I brought forth out of the land of Egypt: they shall not be sold as bondmen. Thou shalt not rule over him with rigor; but shalt fear thy God. Both thy bondmen, and thy bondmaids, which thou shalt have, *shall be* of the heathen that are round about you; of them shall ye buy bondmen and bondmaids. Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that *are* with you, which they begat in your land: and they shall be your possession. And ye shall take them as an inheritance for your children after you, to inherit *them for* a possession; they shall be your bondmen forever: but over your brethren the children of Israel, ye shall not rule one over another with rigor. And if a sojourner or stranger wax rich by thee, and thy brother *that dwelleth* by him wax poor, and sell himself unto the stranger *or* sojourner by thee, or to the stock of the stranger's family: after that he is sold he may be redeemed again; one of his brethren may redeem him: either his uncle or his uncle's son may redeem him, or *any* that is nigh of kin unto him of his family may redeem him; or if he be able, he may redeem himself. And he shall reckon with him that bought him from the year that he was sold to him unto the year of jubilee: and the price of his sale shall be according unto the number of years, according to the time of an hired servant shall it be with him. If *there be* yet many years *behind*, according unto them he shall give again the price of his redemption out of the money that he was bought for. And if there remain but few years unto the year of jubilee, then he shall count with him, *and* according unto his years shall he give him again the price of his redemption. *And* as a yearly hired servant shall he be with him: *and the other* shall not rule with rigor over him in thy sight. And if he be not redeemed in these *years*, then he shall go out in the year of jubilee, *both* he, and his children with him. For unto me the children of Israel *are* servants; they *are* my servants whom I brought forth out of the land of Egypt: I *am* the Lord your God.

¶ Deut. 15: 12. *And* if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee. And when thou sendest him out free from thee, thou shalt not let him go away empty: thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy wine-press: *of that* wherewith the Lord thy God hath blessed thee thou shalt give unto him.

23: 15. Thou shalt not deliver unto his master the servant which is escaped from his master unto thee: he shall dwell with thee, *even* among you, in that place which he shall choose in one of thy gates, where it liketh him best: thou shalt not oppress him.

24: 7. If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then that thief shall die; and thou shalt put evil away from among you. — 14. Thou shalt not oppress an hired servant *that is* poor and needy,

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whether he be of thy brethren, or of thy strangers that *are* in thy land within thy gates: at his day thou shalt give *him* his hire, neither shall the sun go down upon it; for he *is* poor and setteth his heart upon it: lest he cry against thee unto the LORD, and it be sin unto thee.

25: 4. Thou shalt not muzzle the ox when he treadeth out *the corn*.

JER. 34: 13. Thus saith the LORD, the God of Israel; I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bondmen, saying, At the end of seven years let ye go every man his brother an Hebrew, which hath been sold unto thee; and when he hath served thee six years, thou shalt let him go free from thee. But your fathers harkened not unto me, neither inclined their ear. And ye were now turned, and had done right in my sight, in proclaiming liberty every man to his neighbor; and ye had made a covenant before me in the house which is called by my name: but ye turned and polluted my name, and caused every man his servant, and every man his handmaid, whom he had set at liberty at their pleasure, to return, and brought them into subjection, to be unto you for servants and for handmaids. Therefore thus saith the LORD; Ye have not harkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbor: behold, I proclaim a liberty for you, saith the LORD, to the sword, to the pestilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth.

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§ 12. LAW OF INHERITANCE.

LEV. 25: 8. And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty-and-nine years. Then shalt thou cause the trumpet of the jubilee to sound, on the tenth *day* of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout *all* the land unto all the inhabitants thereof; it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather *the grapes* in it of thy vine undressed. For it *is* the jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field. In the year of this jubilee ye shall return every man unto his possession. And if thou sell aught unto thy neighbor, or buyest *aught* of thy neighbor's hand, ye shall not oppress one another: according to the number of years after the jubilee thou shalt buy of thy neighbor, *and* according unto the number of years of the fruits he shall sell unto thee: according to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for *according* to the number *of the years* of the fruits doth he sell unto thee. Ye shall not therefore oppress one another; but thou shalt fear thy God: for I *am* the LORD your God. — 23. The land shall not be sold forever: for the land *is* mine; for ye *are* strangers and sojourners with me. And in all the land of your possession ye shall grant a redemption for the land. If thy brother be waxen poor, and hath sold away *some* of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold. And if the man have none to redeem it, and himself be able to redeem it; then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession. But if he be not able to restore *it* to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubilee: and in the jubilee it shall go out, and he shall return unto his possession. And if a man sell a dwelling-house in a walled city, then he may redeem it within a whole year after it is sold.

NUM. 27: 4. Why should the name of our father be done away from among his family, because he hath no son? Give unto us *there-*

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fore a possession among the brethren of our father. And Moses brought their cause before the LORD. And the LORD spake unto Moses, saying, The daughters of Zelophehad speak right: thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them. And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter. And if he have no daughter, then ye shall give his inheritance unto his brethren. And if he have no brethren, then ye shall give his inheritance unto his father's brethren. And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel a statute of judgment, as the LORD commanded Moses.

DEUT. 21: 17. The first born *shall receive* a double portion of all that he hath.

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§ 13. JUDICIARY SYSTEM.

EX. 18: 13. And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening. And when Moses' father-in-law saw all that he did to the people, he said, What *is* this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even? And Moses said unto his father-in-law, Because the people come unto me to inquire of God: when they have a matter, they come unto me; and I judge between one and another, and I do make *them* know the statutes of God, and his laws. And Moses' father-in-law said unto him, The thing that thou doest *is* not good. Thou wilt surely wear away, both thou, and this people that *is* with thee: for this thing *is* too heavy for thee; thou art not able to perform it thyself alone. Hearken now unto my voice, I will give thee counsel, and God shall be with thee: be thou for the people to Godward, that thou mayest bring the causes unto God: and thou shalt teach them ordinances and laws, and shalt show them the way wherein they must walk, and the work that they must do. Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place *such* over them, *to be* rulers of thousands, *and* rulers of hundreds, rulers of fifties, and rulers of tens: and let them judge the people at all seasons: and it shall be, *that* every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear *the burden* with thee. If thou shalt do this thing, and God command thee *so*, then thou shalt be able to endure, and all this people shall also go to their place in peace. So Moses hearkened to the voice of his father-in-law, and did all that he had said. And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves.

DEUT. 16: 18. Judges and officers shalt thou make thee in all thy gates, which the LORD thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment. Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous. That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the LORD thy God giveth thee.

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CHAPTER IV.

MORALITY OF THE GOSPEL: OR OUR SAVIOR'S CONSTRUCTION OF THE MORAL LAW.

§ 1. GENERAL OBSERVATIONS.

I. *Perpetual obligation of the Moral Law.*

MAT. 5: 17. Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

LUKE 16: 16. The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it. And it is easier for heaven and earth to pass, than one tittle of the law to fail.

II. *Extent of Moral Obligation.*

MAT. 7: 12. Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

22: 37. Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.

MARK 7: 7. Howbeit, in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.—14. And when he had called all the people unto him, he said unto them, Hearken unto me, every one of you, and understand: There is nothing from without a man, that entering into him can defile him; but the things which come out of him, those are they that defile the man. If any man hath ears to hear let him hear. And when he was entered into the house from the people, his disciples asked him concerning the parable. And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him: because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats? And he said, That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man.

LUKE 6: 31. And as ye would that men should do to you, do ye also to them likewise.

10: 29. But he, willing to justify himself, said unto Jesus, And who is my neighbor? And Jesus answering, said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him; and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him: and whatsoever

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thou spendest more, when I come again I will repay thee. Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, he that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

¶ ROM. 7: 7. What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law, sin was dead. For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good.

GAL. 5: 14. For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself.

1 TIM. 1: 8. But we know that the law is good, if a man use it lawfully; knowing this that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers, and murderers of mothers, for man-slayers, for whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine.

JAMES 2: 10. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

2 PETER 1: 5. And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off; and hath forgotten that he was purged from his old sins.

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§ 2. EXPOSITION OF THE FIRST AND SECOND COMMANDMENTS.

MAT. 22: 37. Thou shalt love the Lord thy God, with all thy heart and with all thy soul and with all thy mind. This is the first and great commandment.

MARK 12: 29. Hear, O Israel, the Lord our God is one Lord.

MAT. 4: 10. It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

6: 24. No man can serve two masters. For either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and Mammon.

JOHN 14: 15. If ye love me, keep my commandments.

15: 10. If ye keep my commandments, ye shall abide in my love.

14: 23. If a man love me, he will keep my words, and my Father will love him. He that loveth me not keepeth not my sayings.

1 JOHN 5: 3. For this is the love of God, that we keep his commandments.

ROM. 1: 20. They are without excuse; because that, when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations. — 23. And changed the glory of the incorruptible God into an image made like to corruptible man, &c.

2 COR. 6: 16. What agreement hath the temple of God with idols?

1 JOHN 5: 21. Little children, keep yourselves from idols.

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§ 3. OF PROFANENESS.

MAT. 5: 33. Ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord, thine oaths: but I say unto you, Swear not at all: neither by heaven, for it is God's throne: nor by the earth, for it is his foot-stool: neither by Jerusalem, for it is the city of the great king. Neither shalt

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thou swear by thy head, because thou canst not make one hair white or black. But let your communication be yea, yea; nay, nay: for whatsoever is more than these cometh of evil.

23: 16. Woe unto you, ye blind guides; which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor. Ye fools and blind! For whether is greater the gold, or the temple that sanctifieth the gold? And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. Ye fools and blind! For whether is greater, the gift or the altar that sanctifieth the gift? Whoso, therefore, shall swear by the altar sweareth by it, and by all things thereon; and whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

JAMES 5: 12. But above all things, my brethren, swear not; neither by heaven, neither by the earth, neither by any other oath. But let your yea, be yea, and your nay, nay; lest ye fall into condemnation.

HEB. 6: 13. For when God made promise to Abraham, because he could swear by no greater, he sware by himself. — 16. For men verily swear by the greater, and an oath for confirmation is to them an end of all strife; wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation who have fled for refuge to lay hold upon the hope set before us.

(This is all the authority for judicial oaths.)

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§ 4. THE SABBATH.

MAT. 12: 7. I will have mercy and not sacrifice. — 12. It is lawful to do well on the sabbath-day.

MARK 2: 27. He said unto them, the sabbath was made for man, and not man for the sabbath. Therefore the Son of man is Lord also of the sabbath. (Luke 6: 1–5.)

3: 1. And he entered again into the synagogue: and there was a man there which had a withered hand. And they watched him, whether he would heal him on the sabbath-day; that they might accuse him. And he saith unto the man which had the withered hand, Stand forth. And he saith unto them, Is it lawful to do good on the sabbath-days, or to do evil? to save life, or to kill? but they held their peace. And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thy hand. And he stretched *it* out: and his hand was restored whole as the other. (Luke 6: 6.)

LUKE 13: 10. And he was teaching in one of their synagogues on the sabbath. — 15. The Lord answered him (the ruler of the synagogue,) and said, Thou hypocrite! Doth not each one of you on the sabbath loose his ox or his ass from the stall and lead him away to watering? And ought not this woman, whom Satan hath bound, lo these eighteen years, be loosed from this bond on the sabbath-day? And when he had said these things, all his adversaries were ashamed.

JOHN 5: 10. The Jews, therefore said unto him that was cured, It is the sabbath-day; it is not lawful for thee to carry thy bed. He answered them, He that made me whole, the same said unto me, Take up thy bed and walk. — 16. Therefore did the Jews persecute Jesus and sought to kill him ... but Jesus answered them, My Father worketh hitherto, and I work.

9: 14. It was the sabbath-day when Jesus made the clay, and opened his eyes.

ACTS 13: 14. (Paul) went into the synagogue upon the sabbath-day and [preached.] — 42. The Gentiles besought that these words might be preached unto them the next sabbath. — 44. And the next sabbath-day came almost the whole city together, to hear the word of God.

16: 13. And on the sabbath, we went out of the city by a river-side, where prayer was wont to be made, and we sat down and spake unto the women that resorted thither.

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18: 4. And he reasoned in the synagogue every sabbath (for a year and six months, v. 11.) and persuaded the Jews and the Greeks.

17: 2. Paul, as his manner was, went in unto them, and three sabbath-days reasoned with them out of the scriptures.

LUKE 4: 16. Jesus, as his custom was, went into the synagogues on the sabbath-day. — 31. He came down to Capernaum and taught them on the sabbath-days.

23: 56. They returned and prepared spices, and ointments, and rested the sabbath-day according to the commandment.

First Day of the Week.

MARK 2: 28. The Son of man is Lord also of the sabbath.

GEN. 2: 3. God Blessed the seventh day, and sanctified it, because that in it God rested from all his works.

ISA. 65: 17. For behold I create new heavens and a new earth; and the former shall not be remembered nor come to mind. But be ye glad and rejoice forever in that which I create; for behold I create Jerusalem a rejoicing and her people a joy.

HEB. 3: 3. For this man was counted worthy of more glory, than Moses, inasmuch as he who hath builded the house is worthy of more honor than the house.

MARK 16: 2. Very early in the morning, the first day of the week, they came unto the sepulchre, at the rising of the sun.... Ye seek Jesus of Nazareth, which was crucified; he is risen; he is not here. — 9. Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene.

JOHN 20: 19. Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. — 26. And after eight days, again his disciples were within, and Thomas with them. Then came Jesus, the doors being shut, and stood in the midst and said unto them, Peace be unto you.

ACTS 20: 7. Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them.

1 COR. 16: 2. On the first day of the week let every one lay by him as God hath prospered him.

REV. 1: 10. I was in the spirit on the Lord's day.

COL. 2: 6. As ye have therefore received Christ Jesus, the Lord, so walk ye in him. — 9. For in him dwelleth all the fulness of the Godhead bodily. — 14. Blotting out the hand writing of ordinances. — 16. Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the sabbath-days.

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§ 5. OF THE PARENTAL RELATION.

MARK 7: 10. Moses said, Honor thy father and thy mother; and whoso curseth father or mother let him die the death. But ye say, if a man shall say to his father or his mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me, he shall be free; and ye suffer him no more to do aught for his father or his mother, making the word of God of none effect, through your tradition.

10: 19. Honor thy father and thy mother.

EPH. 6: 1. Children obey your parents in the Lord, for this is right. Honor thy father and mother (which is the first commandment with promise) that it may be well with thee, and thou mayest live long on the earth.

COL. 3: 20. Children obey your parents in all things; for this is well pleasing unto the Lord.

1 TIM. 5: 4. Let them learn to show piety at home, and to requite their parents.

Duty of Parents.

EPH. 6: 4. And ye, fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord.

1 TIM. 5: 8. If a man provide not for his own, specially for those of his own household, he hath denied the faith, and is worse than an infidel.

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§ 6. TREATMENT OF ENEMIES.

MAT. 5: 21. Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill, shall be in danger of the judgment. But I say unto you that whosoever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool! shall be in danger of hell fire.—Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift.—9. Blessed are the merciful, for they shall obtain mercy.

6: 15. For if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

18: 21. Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven. Therefore is the kingdom of Heaven likened unto a certain king which would take account of his servants. And when he had begun to reckon, one was brought unto him which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, which owed him a hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him: O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

¶ 26: 51. And behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest, and smote off his ear. Then said Jesus unto him, Put up again thy sword into his place: for all they, that take the sword, shall perish with the sword.

5: 38: Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth. But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain.—43. Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy: but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect

LUKE 3: 14. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to

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no man, neither accuse any falsely; and be content with your wages.

6: 27. But I say unto you which hear, Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you. And unto him that smiteth thee on the one cheek, offer also the other; and him that taketh away thy cloak, forbid not to take thy coat also. Give to every man that asketh of thee; and of him that taketh away thy goods, ask them not again. And as ye would that men should do to you, do ye also to them likewise. For if ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest; for he is kind unto the unthankful and to the evil. Be ye therefore merciful, as your Father also is merciful.

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§ 7. MALE AND FEMALE.

MAT. 5: 27. Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart. If thy right eye offend thee pluck it out, and cast it from thee: for it is profitable for thee, that one of thy members perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee cut it off and cast it from thee; for it is profitable for thee that one of thy members perish, and not that thy whole body be cast into hell. It hath been said, whosoever shall put away his wife, let him give her a writing of divorcement; but I say unto you that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery. And whosoever shall marry her that is divorced committeth adultery.

MARK 10: 2. The Pharisees asked him, Is it lawful for a man to put away his wife? tempting him. And he answered, What did Moses command you? And they said, Moses suffered to write a bill of divorcement, and to put her away. And Jesus answered and said unto them, For the hardness of your heart he gave you this precept; but from the beginning of the creation God made them male and female. For this cause shall a man leave his father and his mother and shall cleave unto his wife. And they twain shall be one flesh. (Gen. 2: 24.) So then they are no more twain but one flesh. What, therefore, God hath joined together, let not man put asunder. And in the house the disciples asked him again of the same matter. And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery. (Luke 16: 18. Mat. 19: 8.)

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§ 8. HONESTY.

MARK 10: 19. Do not steal. Defraud not.

1 COR. 6: 8. Ye do wrong, and defraud, and that your brethren. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, . . nor thieves, nor covetous shall inherit the kingdom of God.

1 THES. 4: 6. That no man go beyond and defraud his brother in any matter; because that the Lord is the avenger of all such; as we also have forewarned you and testified.

EPH. 4: 28. Let him that stole steal no more.

MAT. 15: 19. Out of the heart proceed . . . thefts; . . . these defile a man.

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§ 9. GOVERNMENT OF THE TONGUE.

MAT. 12: 37. By thy words shalt thou be justified, and by thy words shalt thou be condemned.

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15: 18. The things that proceed out of the mouth, these come forth from the heart and defile the man, for out of the heart proceed evil thoughts, ... false witness, blasphemy.

JAMES 3: 6. The tongue is a fire; a world of iniquity; it defileth the whole body.

EPH. 4: 31. Let all bitterness ... and evil speaking be put from you.

TITUS 3: 2. Speak evil of no man.

1 PETER 3: 10. He that will love life and see good days, let him refrain his tongue from evil.

JAMES 1: 26. If any man among you seem to be religious, and bridleth not his tongue, that man's religion is vain.

1 COR. 6: 10. Revilers ... shall not inherit the kingdom of God.

JAMES 4: 11. Speak not evil one of another, brethren. He that speaketh evil of his brother and judgeth his brother, speaketh evil of the law and judgeth the law; but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save and to destroy; who art thou that judgest another?

COL. 3: 8. Put off ... blasphemy, filthy communication out of your mouth.

1 TIM. 1: 4. Neither give heed to fables, which minister questions, rather than godly edifying.

JAMES 3: 10. Out of the same mouth proceedeth blessing and cursing; these things ought not so to be.

GAL. 5: 15. If ye bite and devour one another, take heed that ye be not consumed one of another.

EPH. 4: 25. Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another. Be ye angry and sin not: let not the sun go down upon your wrath; neither give place to the devil. — 29. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. — 31. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice.

5: 19. But be filled with the Spirit; speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord, giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ.

PHIL. 1: 27. Let your conversation be as it becometh the gospel of Christ.

COL. 4: 5. Walk in wisdom toward them that are without, redeeming the time. Let your speech *be* always with grace, seasoned with salt, that ye may know how ye ought to answer every man.

MAT. 12: 36. For every idle word that men shall speak, they shall give account thereof, in the day of judgment.

¶ JAMES 3: 2. If any man offend not in word, the same is a perfect man, *and* able also to bridle the whole body. Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which, though *they be* so great, and *are* driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue *is* a fire, a world of iniquity! So is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed, of mankind: but the tongue can no man tame; *it is* an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet *water* and bitter? Can the fig-tree, my brethren, bear olive-berries? either a vine, figs? so *can* no fountain both yield salt water and fresh. Who *is* a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your

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hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but *is* earthly, sensual, devilish. For where envying and strife *is*, there *is* confusion, and every evil work.

§ 10. PROPERTY.

MAT. 5. 42. Give to him that asketh of thee, and from him that would borrow of thee turn not thou away.

22: 21. Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's.

LUKE 3: 11. He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

6: 31. As ye would that men should do to you, do ye also to them, likewise. — 33. If ye do good to them which do good to you, what thank have ye? for sinners also do even the same. Do good and lend... hoping for nothing again, and your reward shall be great, and ye shall be called the children of the Highest. — 38. Give and it shall be given unto you... for with the same measure that ye meet withal, it shall be measured unto you again.

1 COR. 5: 11. Do not keep company, if any one that is called a brother be... covetous... no not to eat.

COL. 3: 5. Mortify your members... covetousness, which is idolatry.

EPH. 5: 5. No covetous man hath any inheritance in the kingdom of Christ and of God.

LUKE 12: 13. And one of the company said unto him, Master, speak to my brother that he divide the inheritance with me. And he said unto him, Man, who made me a judge or a divider over you? And he said unto them, Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth. (*Parable of the rich miser.* 12: 16.)

[See *Christian Duties.*]

ACTS 2: 44. All that believed were together, and had all things common, and sold their possessions and goods, and parted them to all men, as every man had need.

1 TIM. 5: 8. If any provide not for his own, specially for those of his own house, he hath denied the faith and is worse than an infidel.

FOURTH GENERAL TOPIC.

MAN AND HIS CHARACTER.

CHAPTER I.

HIS ORIGINAL CHARACTER.

§ 1. HIS BODY.

GEN. 2: 7. And the LORD God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

1: 27. So God created man in his *own* image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Be-

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hold I have given you every herb bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; to you it shall be for meat.

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§ 2. HIS SOUL.

I. *A Spirit.*

GEN. 1: 26. And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

25: 8. Abraham gave up the ghost, and was gathered unto his people.

PS. 31: 5. Into thy hand I commend my spirit.

ISA. 31: 3. The Egyptians are men, and not God; and their horses *flesh* and not *spirit.*

PS. 19: 7. The law of the LORD is perfeet, converting the soul.

106: 15. God granted their request; but sent leanness into their soul.

16: 10. Thou wilt not leave my soul in hell.

MAT. 10: 28. Fear not them which kill the body: but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

JAMES 5: 20. He that converteth a sinner from the error of his ways, shall save a soul from death; and hide a multitude of sins.

LUKE 12: 20. This night thy soul shall be required of thee.

MAT. 16: 26. What is a man profited if he shall gain the whole world, and lose his own soul?

REV. 6: 9. I saw under the altar, the souls of them that were slain for the word of God.

20: 4. I saw the souls of them that were beheaded for the witness of Jesus.

MAT. 22: 32. I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living.

LUKE 16: 22. The beggar died, and was carried by angels into Abraham's bosom. The rich man also died and was buried; and in hell he lifted up his eyes, being in torments.

23: 43. To-day shalt thou be with me in Paradise.

2 COR. 5: 6. While we are at home in the body, we are absent from the Lord. We are confident I say, and willing rather to be absent from the body, and to be present with the Lord.

ACTS 7: 59. They stoned Stephen, calling upon God and saying, Lord Jesus, receive my spirit.

[See *Future State.*]

II. *Immortal.*

2 TIM. 1: 10. Our Savior Jesus Christ... hath brought life and immortality to light through the gospel.

1 COR. 15: 53. This corruptible must put on incorruption, and this mortal, immortality.

ROM. 2: 7. God will render to them who... seek for glory, honor, and immortality, eternal life.

MAT. 25: 46. The righteous shall go into life eternal.

MARK 3: 29. He that shall blaspheme against the Holy Ghost, hath never forgiveness; but is in danger of eternal damnation.

JOHN 10: 27. My sheep hear my voice, and... I give unto them eternal life. And they shall never perish.

[See *Future State.*]

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§ 3. ORIGINAL PROBATIONARY MORAL CHARACTER.

GEN. 1: 31. And God saw every thing that he had made, and behold it was very good.

2: 15. God took the man and put him into the garden of Eden, to dress it and to keep it. And the LORD God commanded the man saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die.

ECCL. 7: 29. God made man upright.

GEN. 1: 27. So God created man in his own image; in the image of God created he them.

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CHAPTER II.

THE APOSTACY.

Temptation.

GEN. 3: 1. Now the serpent was more subtle than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

Transgression.

And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they *were* naked; and they sewed fig-leaves together, and made themselves aprons. And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

Detection.

And the LORD God called unto Adam, and said unto him, Where *art* thou? And he said, I heard thy voice in the garden, and I was afraid, because I *was* naked: and I hid myself. And He said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldst not eat? And the man said, The woman, whom thou gavest *to be* with me, she gave me of the tree, and I did eat. And the LORD God said unto the woman, What *is* this *that* thou hast done? And the woman said, The serpent beguiled me, and I did eat.

Sentence.

And the LORD God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire *shall be* to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed *is* the ground for thy sake; in sorrow shalt thou eat *of* it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou *art*, and unto dust shalt thou return.

Execution.

22. And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: therefore the LORD God sent him forth from the garden of Eden to till the ground from whence he was taken.

CHAPTER III.

MORAL CHARACTER AFTER THE APOSTACY.

§ 1. DISOBEDIENCE UNIVERSAL.

ROM. 5: 12. By one man sin entered into the world and death by sin, and so death passed upon all men, for that all have sinned. — 19. By one man's disobedience many were made sinners.

DEUT. 9: 4. Speak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, For my righteousness the LORD hath brought me in to possess this land: but for the wickedness of these nations, the LORD doth drive them out from before thee. Not for thy righteousness, or

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for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the LORD thy God doth drive them out from before thee, and that he may perform the word which the LORD sware unto thy fathers, Abraham, Isaac, and Jacob. Understand, therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness; for thou *art* a stiff-necked people. Remember, *and* forget not, how thou provokedst the LORD thy God to wrath in the wilderness: from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the LORD. Also in Horeb ye provoked the LORD to wrath, so that the LORD was angry with you to have destroyed you.

32: 28. For they *are* a nation void of counsel, neither *is there any* understanding in them. O that they were wise, *that* they understood this, *that* they would consider their latter end!

EZRA 9: 6. O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over *our* head, and our trespass is grown up unto the heavens. Since the days of our fathers *have* we *been* in a great trespass unto this day; and for our iniquities have we, our kings, *and* our priests been delivered into the hand of the kings of the land, to the sword, to captivity, and to a spoil, and to confusion of face, as *it is* this day. — 10. And now, O our God, what shall we say after this? for we have forsaken thy commandments, which thou hast commanded by thy servants the prophets, saying, The land, unto which ye go to possess it, is an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it from one end to another with their uncleanness. Now therefore give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace or their wealth forever: that ye may be strong, and eat the good of the land, and leave *it* for an inheritance to your children forever. And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities *deserve*, and hast given us *such* deliverance as this: should we again break thy commandments, and join in affinity with the people of these abominations? wouldest not thou be angry with us till thou hadst consumed *us*, so that *there should be* no remnant nor escaping? O LORD God of Israel, thou *art* righteous: for we remain yet escaped, as *it is* this day: behold, we *are* before thee in our trespasses: for we cannot stand before thee because of this.

NEH. 1: 6. Both I and my father's house have sinned. We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses.

¶ JOHN 8: 43. Why do ye not understand my speech? *even* because ye cannot hear my word. Ye are of *your* father, the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth; because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I tell *you* the truth, ye believe me not. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God, heareth God's words; ye therefore hear *them* not, because ye are not of God.

2 PETER 2: 10. Presumptuous are they, self-willed: they are not afraid to speak evil of dignities — 13. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you; having eyes full of adultery and that cannot cease from sin. An heart they have exercised with covetous practices; cursed children which have forsaken the right way and are gone astray.

1 JOHN 1: 8. If we say that we have no sin we deceive ourselves, and the truth is not in us. — 10. If we say that we have not sinned, we make him a liar, and his word is not in us.

ECCL. 7: 20. For there is not a just man upon earth, that doth good, and sinneth not.

2 CHRON. 7: 36. There is no man that sinneth not.

JAMES 4: 17. He that knoweth to do good, and doth it not, to him it is sin.

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Job 9: 20. If I say I am perfect; it shall also prove me perverse.

Gen. 6: 5. And God saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually. — 11. The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

Ps. 14: 2. The Lord looked from heaven upon the children of men, to see if there were any that did understand, that did seek after God. They are all gone aside, they are altogether become filthy; there is none that doeth good: no, not one.

Rom. 1: 26. For this cause God gave them up unto vile affections. — 28. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient, being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful; proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful. Who knowing the judgments of God, that they who commit such things are worthy of death; not only do the same, but have pleasure in those that do them.

3: 9. What then? are we better *than they*? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; as it is written, "There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God, they are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one." (Ps. 14: 1–3.) "Their throat *is* an open sepulchre;" (5: 9.) "With their tongues they have used deceit; the poison of asps *is* under their lips:" (140: 3.) "Whose mouth *is* full of cursing and bitterness." (10: 7.) "Their feet *are* swift to shed blood, destruction and misery *are* in their ways: and the way of peace have they not known." (Isa. 59: 7.) "There is no fear of God before their eyes." (Ps. 36: 1.) Now we know that what things soever the law saith, it saith to them that are under the law; that every mouth may be stopped, and the whole world may become guilty before God. — 23. For all have sinned, and come short of the glory of God.

¶ 2 Tim. 3: 13. But evil men and seducers shall wax worse and worse, deceiving and being deceived.

Jer. 32: 30. For the children of Israel and the children of Judah have only done evil before me from their youth: for the children of Israel have only provoked me to anger, with the work of their hands, saith the Lord.

Isa. 59: 3. For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness. None calleth for justice, nor *any* pleadeth for truth; they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity, they hatch cockatrice's eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper, their webs shall not become garments, neither shall they cover themselves with their works: their works *are* works of iniquity, and the act of violence *is* in their hands. Their feet run to evil, and they make haste to shed innocent blood: their thoughts *are* thoughts of iniquity; wasting and destruction *are* in their paths. The way of peace they know not; and *there is* no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace. Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, *but* we walk in darkness. We grope for the wall like the blind, and we grope as if *we had* no eyes: we stumble at noon-day as in the night; *we are* in desolate places as dead *men*. We roar all like bears, and mourn sore like doves: we look for judgment, but *there is* none; for salvation, *but* it is far off from us. For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions *are* with us; and *as for* our

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iniquities, we know them; in transgressing and lying against the LORD, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter.

JER. 13: 22. And if thou say in thine heart, Wherefore come these things upon me? For the greatness of thine iniquity are thy skirts discovered, and thy heels made bare. Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, that are accustomed to do evil. Therefore will I scatter them as the stubble that passeth away by the wind of the wilderness. This is thy lot, the portion of thy measure from me, saith the LORD; because thou hast forgotten me, and trusted in falsehood.

EZEK. 2: 3. Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, even unto this very day. For they are impudent children and stiff-hearted. I do send thee unto them; and thou shalt say unto them, Thus saith the LORD God. And they, whether they will hear, or whether they will forbear, (for they are a rebellious house,) yet shall know that there hath been a prophet among them. And thou, Son of man, be not afraid of them, neither be afraid of their words, though briers and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house. And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they are most rebellious. But thou, Son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house.

¶ 16: 44. Behold every one that useth proverbs shall use this proverb against thee, saying, As is the mother, so is her daughter. Thou art thy mother's daughter, that loatheth her husband and her children; and thou art the sister of thy sisters, which loathed their husbands and their children: your mother was an Hittite, and your father an Amorite. And thine elder sister is Samaria, she and her daughters that dwell at thy left hand: and thy younger sister, that dwelleth at thy right hand, is Sodom and her daughters. Yet hast thou not walked after their ways, nor done after their abominations: but, as if that were a very little thing, thou wast corrupted more than they in all thy ways. As I live, saith the LORD God, Sodom, thy sister, hath not done, she nor her daughters, as thou hast done, thou and thy daughters. Behold, this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before me: therefore I took them away as I saw good. Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations which thou hast done. Thou also, which hast judged thy sisters, bear thine own shame for thy sins that thou hast committed more abominable than they: they are more righteous than thou: yea, be thou confounded also, and bear thy shame, in that thou hast judged thy sisters.

JER. 14: 20. We acknowledge, O LORD, our wickedness, and the iniquity of our fathers; for we have sinned against thee. Do not abhor us, for thy name's sake, do not disgrace the throne of thy glory: remember, break not thy covenant with us. Are there any among the vanities of the Gentiles that can cause rain? Or can the heavens give showers? Art not thou he, O LORD our God? Therefore we will wait upon thee: for thou hast made all these things.

15: 1. Then said the LORD unto me, Though Moses and Samuel stood before me, yet my mind could not be toward this people: cast them out of my sight, and let them go forth.

8: 10. For every one from the least even unto the greatest is given to covetousness, from the prophet even unto the priest every one dealeth falsely. For they have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace.

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§ 2. THIS DISOBEDIENCE THE FRUIT OF AN UNHOLY HEART.

MAT. 12: 33. Either make the tree good and his fruit good; or else make the tree corrupt and his fruit corrupt: for the tree is known by *his* fruit. O generation of vipers! how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man, out of the good treasure of the heart, bringeth forth good things: and an evil man, out of the evil treasure, bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

15: 18. But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are *the things* which defile a man: but to eat with unwashen hands defileth not a man. (M. 7: 21.)

JOHN 3: 3. Except a man be born again, he cannot see the kingdom of God. — 6. That which is born of the flesh is flesh.

ROM. 8: 7. The carnal mind is enmity against God; for it is not subject to the law of God.

LUKE 6: 44. Of thorns men do not gather figs, nor of a bramble-bush gather they grapes.

JER. 17: 9. The heart is deceitful above all things and desperately wicked; who can know it?

EZEK. 18: 31. Make you a new heart, and a new spirit: for why will ye die, O house of Israel?

PS. 51: 10. Create in me a clean heart, O LORD; and renew a right spirit within me.

EZEK. 11: 19. I will give them one heart, and will put a new spirit within them: and I will take away the stony heart, out of their flesh, and will give them a heart of flesh, that they may walk in my statutes.

GAL. 5: 19. Now the works of the flesh are manifest, which are *these*, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God.

ECCL. 8: 11. The heart of the sons of men is fully set in them to do evil.

2 COR. 5: 17. If any man be in Christ, he is a new creature; old things are passed away: behold, all things are become new.

GEN. 8: 21. The imagination of man's heart is evil, from his youth.

JER. 7: 24. But they hearkened not, nor inclined their ear, but walked in the counsels *and* in the imagination of their evil heart, and went backward and not forward. Since the day that your fathers came forth out of the land of Egypt unto this day, I have even sent unto you all my servants the prophets, daily rising up early and sending *them:* yet they hearkened not unto me, nor inclined their ear, but hardened their neck: they did worse than their fathers.

16: 12. Behold, ye walk, every one after the imagination of his evil heart.

1 COR. 2: 14. The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them; because they are spiritually discerned.

PROV. 6: 14. Frowardness is in his heart, he deviseth mischief continually; he soweth discord.

PS. 5: 9. There is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulchre; they flatter with their tongue.

JER. 4: 22. For my people *is* foolish, they have not known me; they *are* sottish children, and they have none understanding; they *are* wise to do evil, but to do good they have no knowledge.

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§ 3. DISPOSITION TOWARDS GOD.

I. *Love wanting.*

PS. 77: 3. I remembered God and was troubled.

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ROM. 1: 25. They worshipped and served the creature more than the Creator.

1 JOHN 2: 15. If any man love the world, the love of the Father is not in him.

ROM. 8: 8. They that are in the flesh cannot please God.

JOHN 12: 46. I am come a light into the world.

3: 19. Light has come into the world, and men loved darkness rather than light, because their deeds were evil.

1: 5. The light shineth in darkness and the darkness comprehendeth it not. — 10. He was in the world and the world was made by him, and the world knew him not. He came unto his own and his own received him not.

PHIL. 2: 21. All seek their own, not the things that are Jesus Christ's.

JOB 21: 14. They say unto God, depart from us, for we desire not the knowledge of thy ways. What is the Almighty that we should serve him, and what profit shall we have if we pray unto him?

PS. 10: 4. God is not in all his thoughts.

HO. 8: 14. Israel hath forgotten his Maker.

DEUT. 32: 18. Of the rock that begat thee, thou art unmindful; and hast forgotten God that formed thee.

JER. 2: 32. My people have forgotten me days without number.

3: 21. They have perverted their way, they have forgotten the LORD their God.

1 JOHN 5: 3. This is the love of God, that we keep his commandments.

PROV. 1: 30. They would none of my counsel, and despised all my reproof.

ISA. 5: 24. Because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel.

2 CHRON. 36: 14. Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the LORD which he had hallowed in Jerusalem. And the LORD God of their fathers sent to them by his messengers, rising up betimes and sending; because he had compassion on his people, and on his dwelling-places: but they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the LORD arose against his people, till there was no remedy.

ROM. 1: 28. As they did not like to retain God in their knowledge, God gave them over to a reprobate mind.

ISA. 30: 8. Now go, write it before them in a table, and note it in a book, that it may be for the time to come forever and ever: that this is a rebellious people, lying children, children that will not hear the law of the LORD: which say to the seers, See not; and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits: get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.

¶ DEUT. 32: 15. But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him, and lightly esteemed the Rock of his salvation. They provoked him to jealousy with strange gods, with abominations provoked they him to anger. They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not. Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee.

2 KINGS 17: 9. And the children of Israel did secretly those things that were not right against the LORD their God, and they built them high places in all their cities, from the tower of the watchman to the fenced city. And they set them up images and groves in every high hill, and under every green tree: and there they burnt incense in all the high places, as did the heathen whom the LORD carried away before them; and wrought wicked things to provoke the LORD to anger: for they served idols, whereof the LORD had said unto them, Ye shall not do this thing. Yet the LORD testified against Israel, and against Judah, by all the prophets, and by all the seers, saying, Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets. Notwithstand-

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ing they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the LORD their God. And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them. And they left all the commandments of the LORD their God, and made them molten images, even two calves, and made a grove, and worshipped all the host of heaven, and served Baal.

EX. 32: 1. And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. And Aaron said unto them, Break off the golden ear-rings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me. And all the people brake off the golden ear-rings which were in their ears, and brought them unto Aaron. And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt. And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, To-morrow is a feast to the LORD. And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings; and the people sat down to eat and to drink, and rose up to play. And the LORD said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves: they have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt.

II. *It is hostile towards him.*

ROM. 8: 7. The carnal mind is enmity against God: for it is not subject to the law of God; neither indeed can be.

JOHN 15: 18. If the world hate you, ye know that it hated me before it hated you. If they have persecuted me, they will also persecute you. — 23. He that hateth me hateth my father also; . . . but now have they both seen and hated, both me and my Father.

LEV. 26: 43. They despised my judgments, and because their soul abhorred my statutes.

NUM. 11: 20. Ye have despised the LORD which is among you.

EZEK. 16: 61. Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant. And I will establish my covenant with thee; and thou shalt know that I am the LORD: that thou mayest remember and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the LORD God.

AMOS 2: 4. Because they have despised the law of the LORD, and have not kept his commandments.

PS. 36: 1. The transgression of the wicked saith within my heart, that there is no fear of God before his eyes. He flattereth himself in his own eyes, till his iniquity be found to be hateful.

PS. 10: 4. The wicked, through pride of his countenance; will not seek after God.

1: 24. I have called and ye refused; I have stretched out my hand and no man regarded it. But ye have set at naught all my counsels, and would none of my reproof. . . They hated knowledge, and would not choose the fear of the LORD.

ISA. 53: 3. He was despised and rejected of men; a man of sorrows, and acquainted with grief. And we hid as it were our faces from him. He was despised and we esteemed him not.

¶ HOSEA 4: 1. The LORD hath a controversy with the inhabitants of the land: because there is no truth, nor mercy, nor knowledge of God in the land. — 7. As they were increased, so they sinned against me. . . They set their heart on their iniquity.

8: 12. I have written to him the

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great things of my law; but they were accounted as a strange thing.

2 CHRON. 24: 18. And they left the house of the LORD God of their fathers, and served groves and idols: and wrath came upon Judah and Jerusalem for this their trespass. Yet he sent prophets to them, to bring them again unto the LORD; and they testified against them: but they would not give ear. And the Spirit of God came upon Zechariah, the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the LORD, that ye cannot prosper? because ye have forsaken the LORD, he hath also forsaken you. And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the LORD.

JER. 2: 7. And I brought you into a plentiful country, to eat the fruit thereof and the goodness thereof; but when ye entered, ye defiled my land, and made mine heritage an abomination. The priests said not, Where is the LORD? and they that handle the law knew me not: the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after things that do not profit. Wherefore I will yet plead with you, saith the LORD, and with your children's children will I plead. For pass over the isles of Chittim, and see; and send unto Kedar, and consider diligently, and see if there be such a thing: hath a nation changed their gods, which are yet no gods? But my people have changed their glory for that which doth not profit. Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the LORD. For my people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.

LUKE 12: 58. Agree with thine adversary quickly, while thou art in the way with him.

JOHN 7: 7. The world hateth me because I testify of it, that the works thereof are evil.

MAT. 21: 35. The husbandmen took his servants, and beat one, and killed another, and stoned another. Again he sent other servants, more than the first, and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw him, they said among themselves, this is the heir; come, let us kill him, and let us seize on the inheritance. And they caught him and cast him out of the vineyard and slew him. — 43. Therefore the kingdom of God shall be taken from you. (M. 12: 1. L. 20: 9.)

22: 2. The kingdom of heaven is like unto a certain king which made a marriage for his son, and sent forth his servants to call them that were bidden. — 5. But they made light of it, (they all with one consent began to make excuse. L. 14: 18.) and went their ways, one to his farm, another to his merchandise; and the remnant took his servants and entreated them spitefully and slew them.

23: 34. Wherefore, behold I send unto you prophets, and wise men, and scribes, and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city.

¶ LUKE 22: 2. The chief priests and scribes sought how they might kill him.

GEN. 18: 32. Peradventure ten (righteous men) shall be found there. And he said, I will not destroy it for ten's sake. [*But four were found, and one of them afterwards became intoxicated, and two committed incest, and the fourth became a pillar of salt.*]

MAT. 27: 12. When he was accused of the chief priests and elders, he answered nothing. — 20. The chief priests and elders persuaded the multitude, that they should ask Barabbas and destroy Jesus. — 23. The governor said, Why? But they cried out the more, saying, Let him be crucified.

MARK. 14: 65. And some began to spit on him, and to cover his face and buffet him . . . and the servants did strike him with the palms of their hands. — 71. *Peter* began to curse and to swear, saying, I know not this man of whom ye speak.

JOHN 5: 40. Ye will not come to me that ye might have life. — 42. I know you, that the love of God is not in you.

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8: 34. Whosoever committeth sin is the servant of sin — 37. Ye seek to kill me, because my word hath no place in you. — 42. If God were your father ye would love me. — 47. He that is of God heareth God's words; ye therefore hear them not, because ye are not of God.

9: 22. They agreed that if any man confessed that he was Christ, he should be put out of the synagogue.

Acts 7: 51. Ye stiff-necked and uncircumcised in heart and ears: ye do always resist the Holy Ghost; as your fathers did, so do ye: which of the prophets have not your fathers persecuted? And they have slain them which showed before of the coming of the Just One; of whom ye have now been the betrayers and murderers, who have received the law, by the disposition of angels, and have not kept it.

Job 21: 13. They spend their days in wealth, and in a moment go down to the grave. Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways. What is the Almighty that we should serve him? And what profit should we have, if we pray unto him?

III. *Degree of Hostility.*

1. *Resists the Strongest Inducements.*

Isa. 1: 4. Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters! They have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it: but wounds, and bruises, and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment. Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers. And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah. Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you, yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment; relieve the oppressed. Judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it. How is the faithful city become an harlot! It was full of judgment; righteousness lodged in it; but now murderers. Thy silver is become dross, thy wine mixed with water: thy princes are rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them. Therefore saith the Lord, the Lord of hosts, the mighty One of Israel, Ah, I will ease me of my adversaries, and avenge me of mine enemies: and I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin: and I will restore thy judges as at the first, and thy counsellors as at the beginning:

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afterward thou shalt be called, The city of righteousness, the faithful city. Zion shall be redeemed with judgment, and her converts with righteousness. And the destruction of the transgressors and of the sinners shall be together, and they that forsake the LORD shall be consumed.

¶ 9: 13. For the people turneth not unto him that smiteth them, neither do they seek the LORD of hosts. Therefore the LORD will cut off from Israel head and tail, branch and rush, in one day. The ancient and honorable, he is the head; and the prophet that teacheth lies, he is the tail. For the leaders of this people cause them to err; and they that are led of them are destroyed. Therefore the LORD shall have no joy in their young men, neither shall have mercy on their fatherless and widows: for every one is an hypocrite and an evil-doer, and every mouth speaketh folly. For all this his anger is not turned away, but his hand is stretched out still. For wickedness burneth as the fire: it shall devour the briers and thorns, and shall kindle in the thickets of the forest, and they shall mount up like the lifting up of smoke. Through the wrath of the LORD of hosts is the land darkened, and the people shall be as the fuel of the fire: no man shall spare his brother. And he shall snatch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied: they shall eat every man the flesh of his own arm: Manasseh, Ephraim; and Ephraim, Manasseh: and they together shall be against Judah. For all this his anger is not turned away, but his hand is stretched out still.

JER. 2: 19. Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that it is an evil thing and bitter, that thou hast forsaken the LORD thy God, and that my fear is not in thee, saith the LORD God of hosts. For of old time I have broken thy yoke, and burst thy bands; and thou saidst, I will not transgress; when upon every high hill and under every green tree thou wanderest, playing the harlot. Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me? For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the LORD God. How canst thou say, I am not polluted? — 27. For they have turned their back unto me, and not their face: but in the time of their trouble they will say, Arise, and save us. But where are thy gods that thou hast made thee? Let them arise, if they can save thee in the time of thy trouble: for according to the number of thy cities are thy gods, O Judah. Wherefore will ye plead with me? Ye all have transgressed against me, saith the LORD. In vain have I smitten your children; they received no correction: your own sword hath devoured your prophets, like a destroying lion. O generation, see ye the word of the LORD. Have I been a wilderness unto Israel? a land of darkness? Wherefore say my people, We are lords; we will come no more unto thee? Can a maid forget her ornaments, or a bride her attire? Yet my people have forgotten me days without number. — 34. Also in thy skirts is found the blood of the souls of the poor innocents: I have not found it by secret search, but upon all these. Yet thou sayest, Because I am innocent, surely his anger shall turn from me. Behold, I will plead with thee, because thou sayest, I have not sinned.

¶ 3: 5. Will he reserve his anger forever? will he keep it to the end? Behold, thou hast spoken and done evil things as thou couldest.

7: 23. But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you. But they hearkened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went backward and not forward. Since the day that your fathers came forth out of the land of Egypt unto this day, I have even sent unto you all my servants the prophets, daily rising up early and sending them: yet they hearkened not unto me, nor inclined their ear, but hardened their neck: they did worse than their fathers.

AMOS 4: 6. And I also have given

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you cleanness of teeth in all your cities, and want of bread in all your places: yet have ye not returned unto me, saith the LORD. And also I have withholden the rain from you, when there were yet three months to the harvest: and I caused it to rain upon one city, and caused it not to rain upon another city; one piece was rained upon, and the piece whereupon it rained not withered. So two or three cities wandered unto one city, to drink water; but they were not satisfied: yet have ye not returned unto me, saith the LORD. I have smitten you with blasting and mildew: when your gardens and your vineyards and your fig-trees and your olive-trees increased, the palmerworm devoured them: yet have ye not returned unto me, saith the LORD. I have sent among you the pestilence after the manner of Egypt: your young men have I slain with the sword, and have taken away your horses; and I have made the stink of your camps to come up unto your nostrils: yet have ye not returned unto me, saith the LORD. I have overthrown some of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning: yet have ye not returned unto me, saith the LORD. Therefore, thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel.

JER. 25: 4. And the LORD hath sent unto you all his servants the prophets, rising early and sending them; but ye have not hearkened, nor inclined your ear to hear. They said, Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the LORD hath given unto you and to your fathers forever and ever: and go not after other gods to serve them, and to worship them, provoke me not to anger with the works of your hands: and I will do you no hurt. Yet ye have not hearkened unto me, saith the LORD; that ye might provoke me to anger with the works of your hands to your own hurt.

¶ 17: 5. Thus saith the LORD; cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited. Blessed is the man that trusteth in the LORD, and whose hope the LORD is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.

22: 13. Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbor's service without wages, and giveth him not for his work; that saith, I will build me a wide house and large chambers, and cutteth him out windows; and it is ceiled with cedar, and painted with vermilion. Shalt thou reign, because thou closest thyself in cedar? Did not thy father eat and drink, and do judgment and justice, and then it was well with him? He judged the cause of the poor and needy; then it was well with him: was not this to know me? saith the LORD. But thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence, to do it.

5: 23. But this people hath a revolting and a rebellious heart; they are revolted and gone. Neither say they in their heart, Let us now fear the LORD our God, that giveth rain, both the former and the latter in his season: he reserveth unto us the appointed weeks of the harvest. Your iniquities have turned away these things, and your sins have withholden good things from you. For among my people are found wicked men: they lay wait, as he that setteth snares; they set a trap, they catch men. As a cage is full of birds, so are their houses full of deceit: therefore they are become great, and waxen rich. They are waxen fat, they shine: yea, they overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge. Shall I not visit for these things? saith the LORD: shall not

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my soul be avenged on such a nation as this? A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so; and what will ye do in the end thereof?

LUKE 16: 31. If they hear not Moses and the prophets; neither would they be persuaded, though one rose from the dead.

LEV. 26: 14. But if ye will not hearken unto me, and will not do all these commandments; and if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments; but that ye break my covenant: I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it. And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you. And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins. And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass: and your strength shall be spent in vain; for your land shall not yield her increase, neither shall the trees of the land yield their fruits. And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins. I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your high ways shall be desolate. And if ye will not be reformed by me by these things, but will walk contrary unto me; then will I also walk contrary unto you, and will punish you yet seven times for your sins. And I will bring a sword upon you, that shall avenge the quarrel of my covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy. And when I have broken the staff of your bread, ten women shall bake your bread in one oven.

2. *It resists the strongest obligation.*

ISA. 1: 2. Hear, O heavens! and give ear, O earth, for the LORD hath spoken. I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib; but Israel doth not know; my people doth not consider.

5: 1. Now will I sing to my well-beloved a song to my beloved touching his vineyard. My well-beloved hath a vineyard in a very fruitful hill: and he fenced it and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a wine-press therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done to it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? and now, go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: and I will lay it waste: it shall not be pruned, nor digged; for the vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant; and he looked for judgment, but behold oppression; for righteousness, but behold a cry. Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth!

49: 14. But Zion said, the LORD hath forsaken me, and my LORD hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me.

¶ 54: 5. For thy Maker is thy husband; the LORD of hosts is his name;

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and thy Redeemer the Holy One of Israel; the God of the whole earth shall be called. For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.

JER. 3: 14. Turn, O backsliding children, saith the LORD; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion: and I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.

31: 3. The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee. Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets.

ROM. 5: 8. God commendeth his love towards us, in that, while we were yet sinners, Christ died for us.

JOHN 15: 13. Greater love hath no man than this, that a man lay down his life for his friends.

1 COR. 6: 19. Ye are not your own; for ye are bought with a price; therefore glorify God, in your body and in your spirit, which are God's.

2 PET. 2: 1. For there were false prophets also among the people, even as there shall be false teachers among you.... denying the LORD that bought them, and bringing upon themselves swift destruction.

ACTS 20: 28. Feed the church of God... which he hath purchased with his own blood.

3. *It resists conviction.*

JOHN 3: 18. He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation; that light has come into the world, and men loved darkness rather than light, because their deeds are evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

ROM. 7: 22. I delight in the law of God, after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members. — 12. The law is holy; and the commandment holy and just and good. — 14. For we know that the law is spiritual; but I am carnal, sold under sin. For that which I do, I allow not; for what I would, that do I not; but what I hate, that do I. For I know that in me, that is in my flesh, dwelleth no good thing.

JOHN 15: 22. If I had not come and spoken unto them they had not had sin: but now have they no cloak for their sin. He that hateth me hateth my Father also. If I had not done among them the works which no other man did, they had not had sin.

EX. 8: 15. But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the LORD had said.

4. *It is unremitting and impenitent.*

ISA. 22: 12. And in that day did the LORD God of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth: and behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink; for to-morrow we shall die. And it was revealed in mine ears by the LORD of hosts, surely this iniquity shall not be purged from you till ye die, saith the LORD God of hosts.

JER. 8: 5. Why then is this people of Jerusalem slidden back by a perpetual backsliding? They hold fast deceit, they refuse to return. I hearkened and heard, but they spake not aright: no man repented him of his wickedness, saying, What have I done? Every one turned to his course, as the horse rusheth into the battle.

ECCL. 8: 11. Because sentence against an evil work is not executed speedily; therefore the hearts of the sons of men are fully set in them to do evil.

ISA. 26: 10. Let favor be shown to the wicked; yet will he not learn righteousness: in the land of unrighteousness will he deal unjustly, and will not behold the majesty of the LORD.

PS. 58: 3. The wicked are estranged from the womb; they go astray as soon as they be born,

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speaking lies. Their poison is like the poison of a serpent; they are like the deaf adder that stoppeth her ear: that will not hearken to the voice of the charmer, charming never so wisely.

PROV. 1: 24. I have called and ye refused; I stretched out my hand and no man regarded.

Ps. 50: 21. These things hast thou done, and I kept silence; thou thoughtest I was altogether such an one as thyself; but I will reprove thee, and set them in order before thine eyes. Now consider this, ye that forget God.

LUKE 16: 15. Ye are they which justify yourselves before men; but God knoweth your hearts.

ROM. 2: 5. After thy hard and impenitent heart thou treasurest up wrath against the day of wrath.

MAT. 11: 21. Woe unto thee Chorazin! Woe unto the Bethsaida! for if the mighty works, which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

REV. 2: 21. I gave her space to repent of her fornication, but she repented not.

ISA. 1: 5. Why should ye be stricken any more? Ye will revolt yet more and more.

AMOS 4: 6. I have given you cleanness of teeth in all your cities, and want of bread in all your places, yet have ye not returned unto me... I have withholden the rain from you, yet, &c... I have smitten you with blasting and mildew... I have sent among you the pestilence... I have overthrown some of you as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the fire: yet have ye not returned unto me, saith the LORD.

5. It is unfounded and unjust.

JOHN 15: 25. They hated me without a cause.

Ps. 35: 19. Let not them that are mine enemies wrongfully rejoice over me; neither let them wink with the eye that hate me without a cause. For they speak not peace; but they devise deceitful matters against them that are quiet in the land.

109: 3. They compassed me about with words of hatred; and fought against me without a cause.

MAT. 26: 59. The chief priests and elders and all the council sought false witness against Jesus, to put him to death, but found none.

LUKE 23: 14. I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him.

MAT. 27: 18. He knew that for envy they had delivered him.

JOHN 8: 46. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

JER. 2: 5. What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity?

2 CHRON. 19: 7. There is no iniquity with the LORD.

DEUT. 32: 4. A God of truth without iniquity, just and right is he.

Ps. 19: 8. The statutes of the LORD are right, rejoicing the heart; the commandments of the LORD are pure, enlightening the eyes; the judgments of the LORD are true and righteous altogether.

DEUT. 10: 12. And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God, with all thy heart and with all thy soul; to keep the commandments of the LORD, and his statutes which I command thee this day for thy good.

ACTS 3: 14. Ye denied the HOLY ONE and the just: and desired a a murderer to be released unto you; and killed the Prince of life.

Ps. 145: 17. The LORD is holy in all his works.

JOB 34: 10. Far be it from God, that he should do wickedness; and from the Almighty, that he should commit iniquity. — 12. God will not do wickedly. — 23. He will not lay upon man more than right.

LAM. 3: 38. Out of the mouth of the Most High proceedeth not evil and good.

MAT. 11: 30. My yoke is easy, and my burden light.

6. It is in the highest degree ungrateful.

Ps. 109: 4. For my love they are mine adversaries.... they have re-

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warded me evil for good, and hatred for my love.

35: 11. False witnesses did rise up: they laid to my charge things that I knew not. They rewarded me evil for good.

JOHN 10: 32. Jesus answered them, Many good works have I shown you from my Father: for which of those works do ye stone me?

JER. 2: 31. Have I been a wilderness unto Israel?

ISA. 53: 4. He hath borne our griefs, and carried our sorrows... He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes are we healed. — 3. He was despised and rejected of men.

ROM. 2: 4. Despisest thou the riches of God's goodness, and forbearance, and long-suffering, not knowing that the goodness of God leadeth thee to repentance?

LUKE 23: 34. Father, forgive them; for they know not what they do.

DEUT. 32: 6. Do ye thus requite the LORD, O foolish people and unwise? Is he not thy Father that hath bought thee? Hath he not made thee, and established thee? — 18. Of the Rock that begat thee, thou art unmindful, and hast forgotten God that formed thee.

ZECH. 9: 17. How great is his goodness! how great is his bounty!

MAL. 1: 2. I have loved you, saith the LORD. — 6. A son honoreth his father, and a servant his master: if then I be a father, where is my honor; and if I be a master, where is my fear, saith the LORD of hosts?

7. *It is voluntary.*

DEUT. 30: 15. See, I have set before thee this day life and good; death and evil. — 19. I call heaven and earth to record this day against you; that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live.

11: 26. Behold, I set before you this day, a blessing and a curse; a blessing if ye obey the voice of the LORD your God,... and a curse if ye will not obey.

JOSH. 24. 15. Choose ye this day whom ye will serve. — 22. Ye have chosen you the LORD.

I KINGS 18: 21. How long halt ye between two opinions? If the LORD be God, follow him; if Baal, follow him.

PROV. 1: 28. Then shall they call upon me, but I will not answer; they shall seek me early, but shall not find me: for that they hated knowledge, and did not choose the fear of the LORD.

JOHN 5: 40. Ye will not come unto me that ye might have life.

JOB 21: 13. They spend their days in wealth, and in a moment go down to the grave; therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways.

ISA. 65: 12. Because when I called ye did not answer; when I spake ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not; therefore, thus saith the LORD, Behold my servants shall eat, but ye shall be hungry, &c. (*This quality is implied in every representation of sinful action, and human guilt.*)

8. *It occasions total insensibility to the claims of God.*

EPH. 2: 1. And you hath he quickened who were dead in trespasses and sins, wherein in time past ye walked, according to the course of this world... the spirit that now worketh in the children of disobedience: among whom also we had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind.

JOHN 3: 7. Ye must be born again.

1: 12. As many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

COL. 2: 13. You, being dead in your sins, and the uncircumcision of your flesh, hath he quickened, together with him, having forgiven you all trespass.

EPH. 2: 4. God, who is rich in mercy for his great love wherewith he loved us, even when we were dead in trespasses and sins, hath quickened us together with Christ,

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9. *Produces misrepresentation, persecution and mobs.*

1 KINGS 18: 17. And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel: but thou, and thy father's house, in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim.

19: 1. And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword. Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time.

2 KINGS 6: 31. Then he said, God do so and more also to me, if the head of Elisha, the son of Shaphat, shall stand on him this day.

LUKE 7: 31. Whereunto shall I liken the men of this generation? and to what are they like? They are like unto children sitting in the market place, and calling one to another, and saying; we have piped unto you, and ye have not danced; we have mourned to you and ye have not wept. For John the Baptist came neither eating bread nor drinking wine, and ye say he hath a devil. The Son of man is come eating and drinking; and ye say, behold a gluttonous man and a wine bibber; a friend of publicans and sinners.

MAT. 12: 24. This fellow doth not cast out devils but by Beelzebub the prince of the devils.

27: 18. He knew that for envy they had delivered him. — 20. The chief priests and elders persuaded the multitude, that they should ask Barabbas and destroy Jesus.

LUKE 23: 2. They began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying, That he himself is Christ a king.

¶ ACTS 16: 19. When her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the market-place unto the rulers, and brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city; and teach customs which are not lawful for us to observe, being Romans.

17: 5. But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

19: 24. A certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen; whom he called together, with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth. Moreover ye see and hear that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying, That they be no gods which are made with hands. So that not only this our craft is in danger to be set at naught, but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed ... and the whole city was filled with confusion. — 32. Some, therefore, cried one thing and some another; for the assembly was confused; and the more part knew not wherefore they were come together. ... All therefore, for about the space of two hours, cried out, Great is Diana of the Ephesians.

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§ 4. DISPOSITION TOWARDS MEN.

(*Thou shalt love thy neighbor as thyself.*)

I. *Supreme selfishness seen in the transactions of life.*

PROV. 20: 10. Divers weights and divers measures, both of them alike are an abomination unto the LORD. — 14. It is naught, it is naught saith the buyer. But when he is gone his way, then he boasteth.

Ps. 94: 5. They break in pieces thy people, and afflict thy heritage. They slay the widow and the stranger, and murder the fatherless. Yet they say, The LORD shall not see ... They gather themselves together against the soul of the righteous, and condemn the innocent blood.

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JER. 4: 31. For I have heard a voice as of a woman in travail, and the anguish as of her that bringeth forth her first child, the voice of the daughter of Zion, that bewaileth herself, that spreadeth her hands, saying, Woe is me now! for my soul is wearied because of murderers.

5: 1. Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it. And though they say, The LORD liveth; surely they swear falsely. O LORD, are not thine eyes upon the truth? Thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction: they have made their faces harder than a rock; they have refused to return. Therefore I said, Surely these are poor; they are foolish: for they know not the way of the LORD, nor the judgment of their God. I will get me unto the great men, and will speak unto them; for they have known the way of the LORD, and the judgment of their God: but these have altogether broken the yoke, and burst the bonds.

6: 13. For from the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely. They have healed also the hurt of the daughters of my people slightly, saying, Peace, peace, when there is no peace. Were they ashamed when they had committed abomination? Nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time that I visit them they shall be cast down, saith the LORD.

¶ 9: 3. For they proceed from evil to evil, and they know not me, saith the LORD. Take ye heed every one of his neighbor, and trust ye not in any brother: for every brother will utterly supplant, and every neighbor will walk with slanders. And they will deceive every one his neighbor, and will not speak the truth: they have taught their tongue to speak lies, and weary themselves to commit iniquity. Thine habitation is in the midst of deceit; through deceit they refuse to know me, saith the LORD. Therefore thus saith the LORD of hosts, Behold, I will melt them, and try them, for how shall I do for the daughter of my people? Their tongue is as an arrow shot out; it speaketh deceit: one speaketh peaceably to his neighbor with his mouth, but in heart he layeth his wait. Shall I not visit them for these things? saith the LORD: shall not my soul be avenged on such a nation as this? For the mountains will I take up a weeping and wailing, and for the habitations of the wilderness a lamentation, because they are burned up, so that none can pass through them.

EZEK. 8: 17. Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger.

¶ 22: 6. Behold, the princes of Israel, every one were in thee to their power to shed blood. In thee have they set light by father and mother: in the midst of thee have they dealt by oppression with the stranger: in thee have they vexed the fatherless and the widow. Thou hast despised mine holy things, and hast profaned my sabbaths. In thee are men that carry tales to shed blood: and in thee they eat upon the mountain: in the midst of thee they commit lewdness. In thee have they discovered their fathers' nakedness: in thee have they humbled her that was set apart for pollution. And one hath committed abomination with his neighbor's wife; and another hath lewdly defiled his daughter-in-law; and another in thee hath humbled his sister, his father's daughter; in thee have they taken gifts to shed blood; thou hast taken usury and increase, and thou hast greedily gained of thy neighbors by extortion, and hast forgotten me, saith the LORD God. — 25. There is a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey; they have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof. Her

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priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them. Her princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy souls, to get dishonest gain. And her prophets have daubed them with untempered mortar, seeing vanity, and divining lies unto them, saying, Thus saith the LORD God, when the LORD hath not spoken. The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger wrongfully. And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none. Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads, saith the LORD God.

¶ AMOS 8: 2. The end is come upon my people of Israel; I will not again pass by them any more. And the songs of the temple shall be howlings in that day, saith the LORD God: there shall be many dead bodies in every place; they shall cast them forth with silence. Hear this, O ye that swallow up the needy, even to make the poor of the land to fail, saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balance by deceit? That we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat? The LORD hath sworn by the excellency of Jacob, surely I will never forget any of their works. Shall not the land tremble for this, and every one mourn that dwelleth therein?

MICAH 7: 2. The good man is perished out of the earth; and there is none upright among men: they all lie in wait for blood: they hunt every man his brother with a net. That they may do evil with both hands earnestly, the prince asketh, and the judge asketh for a reward; and the great man, he uttereth his mischievous desire: so they wrap it up. The best of them is a brier: the most upright is sharper than a thorn-hedge: the day of thy watchmen and thy visitation cometh; now shall be their perplexity. Trust ye not in a friend, put ye no confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom. For the son dishonoreth the father, the daughter riseth up against her mother, the daughter-in-law against her mother-in-law; a man's enemies are the men of his own house.

MARK 9: 34. By the way, they disputed among themselves, who should be the greatest.

JOHN 5: 44. How can ye believe, that receive honor one of another?

2. *In Evil Speaking.*

Ps. 50: 19. Thou gavest thy mouth to evil; and thy tongue frameth deceit: thou sittest and speakest against thy own mother's son.

52: 2. Thy tongue deviseth mischief like a sharp razor, working deceitfully. Thou lovest evil more than good, and lying rather than to speak righteousness. Thou lovest all devouring words, O thou deceitful tongue.

EZEK. 33: 30. Also, thou son of man, the children of thy people still are talking against thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the LORD. And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they show much love, but their heart goeth after their covetousness.

Ps. 12: 2. With flattering lips and a double heart they do speak.

31: 13. I have heard the slanders of many, while they took counsel against me.

64: 2. Hide me from the secret counsel of the wicked... who whet their tongue like a sword, and bend their bows to shoot their arrows,

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even bitter words; that they may shoot in secret at the perfect.
(See *Government of the Tongue.*)

CHAPTER IV.

IMPOSSIBLE TO DELIVER HIMSELF.

JOHN 7: 19. Did not Moses give you the law, and yet none of you keepeth the law?

MAT. 5: 19. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven.

ROM. 1: 18. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.

2: 1. Therefore thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another thou condemnest thyself. For thou that judgest doest the same things. — 12. For as many as have sinned without law shall perish without law; and as many as have sinned in the law shall be judged by the law.

3: 19. What things the law saith, it saith to them who are under the law, that every mouth may be stopped, and every tongue become guilty before God. Therefore by the deeds of the law shall no flesh be justified in his sight; for by the law is the knowledge of sin. — 23. All have sinned and come short of the glory of God.

4: 3. Abraham believed God, and it was counted unto him for righteousness. — 15. The law worketh wrath; for where no law is, there is no transgression. — 21. Sin hath reigned unto death.

6: 23. The wages of sin is death.

JAMES 2: 10. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

DEUT. 27: 26. Cursed be he that confirmeth not all the words of this law to do them.

ROM. 10: 5. Moses describeth the righteousness which is of the law; that the man that doeth those things shall live by them.
(*See the following Topic.*)

FIFTH GENERAL TOPIC.

DESERT OF SIN.

GEN. 4: 11. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; when thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

6: 13. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

18: 20. Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me.

19: 24. Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven. And he overthrew those cities and all the plain.

EX. 12: 29. And it came to pass, that at midnight the LORD

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smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne, unto the first-born of the captive that was in the dungeon; and all the first-born of cattle. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead.

33: 4. And when the people heard these evil tidings, they mourned: and no man did put on him his ornaments. For the LORD had said unto Moses, Say unto the children of Israel, Ye are a stiff-necked people: I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee. And the children of Israel stripped themselves of their ornaments by the mount Horeb.

LEV. 18: 24. Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you: and the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants. Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you: (for all these abominations have the men of the land done, which were before you, and the land is defiled;) that the land spue not you out also, when ye defile it, as it spued out the nations that were before you. For whosoever shall commit any of these abominations, even the souls that commit them shall be cut off from among their people.

¶ DEUT. 28. 15. But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee: cursed shalt thou be in the city, and cursed shalt thou be in the field. Cursed shall be thy basket and thy store. Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep. Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out. The LORD shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me. The LORD shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it. The LORD shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew; and they shall pursue thee until thou perish. And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron. The LORD shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed. The LORD shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and shalt be removed into all the kingdoms of the earth. And thy carcass shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray them away. The LORD will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed. The LORD shall smite thee with madness, and blindness, and astonishment of heart: and thou shalt grope at noon-day, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed and spoiled evermore, and no man shall save thee. — 53. And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the LORD thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee: so that the man that is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave: so that he will not give to any of them of the flesh of his children whom he shall eat: because he hath

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nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates. The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter, and toward her young one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates. If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, the LORD THY GOD; then the LORD will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance. Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee. Also every sickness, and every plague, which is not written in the book of this law, them will the LORD bring upon thee, until thou be destroyed. And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the LORD thy God. And it shall come to pass, that as the LORD rejoiced over you to do you good, and to multiply you; so the LORD will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it. And the LORD shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: in the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see. And the LORD shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you.

NUM. 15: 30. But the soul that doeth aught presumptuously, whether he be born in the land, or a stranger, the same reproacheth the LORD; and that soul shall be cut off from among his people. Because he hath despised the word of the LORD, and hath broken his commandment, that soul shall utterly be cut off; his iniquity shall be upon him.

21: 5. And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread. And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died.

¶ 16: 31. And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them: and the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. They, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation. And all Israel that were round about them fled at the cry of them: for they said, Lest the earth swallow us up also. And there came out a fire from the LORD, and consumed the two hundred and fifty men that offered incense.

DEUT. 32: 19. And when the LORD saw it, he abhorred them, because of the provoking of his sons, and of his daughters. And he said, I will hide my face from them, I will see what their end shall be: for they are a very froward generation, children in whom is no faith.

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They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation. — 25. The sword without, and terror within, shall destroy both the young man and the virgin, the suckling also with the man of grey hairs. I said, I would scatter them into corners, I would make the remembrance of them to cease from among men: were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely; and lest they should say, Our hand is high, and the LORD hath not done all this. — 34. Is not this laid up in store with me, and sealed up among my treasures? To me belongeth vengeance, and recompense; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste.

2 KINGS 21: 10. And the LORD spake by his servants the prophets, saying, Because Manasseh, king of Judah, hath done these abominations, and hath done wickedly above all that the Amorites did, which were before him, and hath made Judah also to sin with his idols: therefore thus saith the LORD God of Israel, Behold, I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle. And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab; and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down. And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies; because they have done that which was evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day. Moreover Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another; beside his sin wherewith he made Judah to sin, in doing that which was evil in the sight of the LORD.

¶ JOB 4: 8. They that plow iniquity and sow wickedness, reap the same. By the blast of God they perish, and by the breath of his nostrils are they consumed.

5: 1. And to which of the saints wilt thou turn? for wrath killeth the foolish man, and envy slayeth the silly one. I have seen the foolish taking root: but suddenly I cursed his habitation, his children are far from safety, and they are crushed in the gate, neither is there any to deliver them. Whose harvest the hungry eateth up, and taketh it even out of the thorns, and the robber swalloweth up their substance.

15: 20. The wicked man travaileth with pain all his days, and the number of years is hidden to the oppressor. A dreadful sound is in his ears: in prosperity the destroyer shall come upon him. He believeth not that he shall return out of darkness, and he is waited for of the sword. He wandereth abroad for bread, saying, where is it? he knoweth that the day of darkness is ready at his hand. Trouble and anguish shall make him afraid; they shall prevail against him, as a king ready to the battle. For he stretcheth out his hand against God, and strengtheneth himself against the Almighty. He runneth upon him, even on his neck, upon the thick bosses of his bucklers.

18: 5. Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine. The light shall be dark in his tabernacle, and his candle shall be put out with him. The steps of his strength shall be straitened, and his own counsel shall cast him down. For he is cast into a net by his own feet, and he walketh upon a snare. — 11. Terrors shall make him afraid on every side, and shall drive him to his feet, his strength shall be hunger-bitten, and destruction shall be ready at his side. — 14. His confidence shall be rooted out of his tabernacle, and it shall bring him to the king of terrors. — 16. His roots shall be dried up beneath, and above shall his branch be cut off. His remembrance shall perish from the earth.

20: 4. Knowest thou not this of old, since man was placed upon earth, that the triumphing of the wicked is short, and the joy of the hypocrite but for a moment? though

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his excellency mount up to the heavens, and his head reach unto the clouds; yet he shall perish forever. ... They which have seen him shall say, Where is he? — 12. Though wickedness be sweet in his mouth, though he hide it under his tongue; though he spare it, and forsake it not, but keep it still within his mouth: yet his meat in his bowels is turned, it is the gall of asps within him. He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly. — 19. Because he hath oppressed and hath forsaken the poor; because he hath violently taken away an house which he builded not. — 27. The heavens shall reveal his iniquity; and the earth shall rise up against him. The increase of his house shall depart, and his goods shall flow away in the day of his wrath. This is the portion of a wicked man from God, and the heritage appointed unto him by God.

¶ 21: 16. Lo, their good is not in their hand: the counsel of the wicked is far from me. How oft is the candle of the wicked put out? and how oft cometh their destruction upon them? God distributeth sorrows in his anger. They are as stubble before the wind, and as chaff that the storm carrieth away. God layeth up his iniquity for his children: he rewardeth him, and he shall know it. His eyes shall see his destruction, and he shall drink of the wrath of the Almighty. For what pleasure hath he in his house after him, when the number of his months is cut off in the midst? — 30. That the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath.

Ps. 7: 11. God judgeth the righteous, and God is angry with the wicked every day. If he turn not, he will whet his glittering sword: he hath bent his bow, and made it ready. He hath also prepared for him the instruments of death. He ordaineth his arrows against the persecutors. ... He made a pit and is fallen into the ditch which he made. His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate.

11: 5. The wicked and him that loveth violence his soul hateth. Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest. This shall be the portion of their cup.

12: 8. The LORD shall cut off all flattering lips, and the tongue that speaketh proud things; who have said, with our tongue will we prevail; our lips are our own: who is Lord over us?

14: 4. Have all the workers of iniquity no knowledge, who eat up my people as they eat bread, and call not upon the LORD? There were they in great fear; for God is in the generation of the righteous.

1: 4. The ungodly are not so: but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment; nor sinners in the congregation of the righteous.

2: 4. He that sitteth in the heavens shall laugh: the LORD shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. — 10. Be wise, now, therefore, O ye kings! Be instructed, ye rulers of the earth.

9: 16. The wicked is snared in the work of his own hands. The wicked shall be turned into hell, and all the nations that forget God.

21: 8. Thy right hand shall find out those that hate thee. Thou shalt make them as a fiery oven in the time of thine anger. The LORD shall swallow them up in his wrath.

26: 9. Gather not my soul with sinners, nor my life with bloody men. In whose hand is mischief, and their right hand is full of bribes.

31: 23. The LORD ... plentifully rewardeth the proud doer.

32: 10. Many sorrows shall be to the wicked.

34: 16. The face of the LORD is against them that do evil; to cut off the remembrance of them from the earth. — 21. Evil shall slay the wicked; and they that hate the righteous shall be desolate.

37: 1. Fret not thyself because of evil doers; neither be thou envious at the workers of iniquity; for they shall soon be cut down like the grass. — 9. Evil doers shall be cut off. Yet a little while and the wicked shall not be; thou shalt diligently consider his place, and it shall not be. — 13. The LORD shall laugh at him, for he seeth that his day is coming. ... Their sword shall enter into

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their own heart. — 35. I have seen the wicked in great power and spreading himself like a green bay tree, yet he passed away, and lo! he was not. Yea I sought him, but he could not be found.

73: 16. When I thought to know this it was too painful for me, until I went into the sanctuary of the LORD. Then understood I their end. Surely thou didst set them in slippery places; thou castedst them down into destruction. How are they brought into desolation as in a moment. They are utterly consumed with terror.

¶ 75: 8. For in the hand of the LORD there is a cup, and the wine is red; it is full of mixture; and he poureth out the same; but the dregs thereof all the wicked of the earth shall wring them out and drink them.

76: 10. Thou wilt cause the wrath of man to praise thee; and the remainder of wrath shalt thou restrain.

112: 10. The desire of the wicked shall perish.

140: 11. Evil shall hunt the violent man to overthrow him.

PROV. 1: 23. I also will laugh at your calamity, and will mock when your fear cometh; when your fear cometh as a desolation, and your destruction as a whirlwind: when distress and anguish cometh upon you. Then shall they call upon me; but I will not answer; they shall seek me but they shall not find me: for that they hated knowledge, and did not choose the fear of the LORD; they would none of my counsel; they despised all my reproof; therefore shall they eat of the fruit of their own way; and be fed with their own devices. The turning away of the simple shall slay them.

2: 22. The wicked shall be cut off from the earth; and the transgressor shall be rooted out.

3: 33. The curse of the LORD is in the house of the wicked; surely he scorneth the scorners... shame shall be the promotion of fools.

5: 22. His own iniquity shall take the wicked himself; and he shall be holden with the cords of his sin. He shall die without instruction, and in the greatness of his folly shall he go astray.

6: 14. Frowardness is in his heart, and he deviseth mischief continually. He soweth discord. Therefore shall his calamity come suddenly. Suddenly shall he be broken without remedy.

9: 12. If thou scornest, thou alone shalt bear it.

10: 7. The name of the wicked shall rot. — 24. The fear of the wicked, it shall come upon him. As the whirlwind passeth: so is the wicked no more. The years of the wicked shall be shortened; the expectation of the wicked shall perish: destruction shall be to the workers of iniquity.

11: 2. When pride cometh, then cometh shame. The perverseness of transgressors shall destroy them. The wicked shall fall by his own wickedness. When a wicked man dieth, his expectation shall perish; and the hope of the unjust man perisheth. He that pursueth evil, pursueth it to his own death. Though hand join in hand, the wicked shall not go unpunished.

13: 9. The lamp of the wicked shall be put out. — 15. The way of transgressors is hard. Evil pursueth sinners. The wealth of the sinner is laid up for the just.

14: 9. Fools make a mock at sin. — 11. The house of the wicked shall be overthrown... There is a way that seemeth right unto a man, but the end thereof are the ways of death. Even in laughter the heart is sorrowful: and the end of that mirth is heaviness.

16: 4. The LORD hath made all things for himself; yea, even the wicked for the day of evil.

¶ 17: 13. Whoso rewardeth evil for good, evil shall not depart from his house.

22: 8. He that soweth iniquity shall reap vanity.

24: 20. There shall be no reward to the evil man. The candle of the wicked shall be put out.

29: 1. He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy.

ISA. 3: 10. Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him.

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.5: 13. Therefore my people are gone into captivity, because they have no knowledge: and their honorable men are famished, and their multitude dried up with thirst. Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it. And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled: but the LORD of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness.—18. Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart-rope: that say, Let him make speed, and hasten his work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come, that we may know it! Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight! Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink: which justify the wicked for reward, and take away the righteousness of the righteous from him! Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust... therefore is the anger of the LORD kindled against his people, and he hath stretched forth his hand against them, and hath smitten them: and the hills did tremble, and their carcasses were torn in the midst of the streets. For all this his anger is not turned away, but his hand is stretched out still.

¶ 8: 21. And they shall pass through it, hardly bestead and hungry: and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward. And they shall look unto the earth; and behold trouble and darkness; dimness of anguish; and they shall be driven to darkness.

10: 1. Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed; to turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey: and that they may rob the fatherless; and what will ye do in the day of visitation, and in the desolation which shall come from far? To whom will ye flee for help?

13: 6. Howl ye: for the day of the LORD is at hand; it shall come as a desolation from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt, and they shall be afraid.... Behold the day of the LORD cometh, cruel both with wrath, and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it.

24: 1. Behold, the LORD maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled, for the LORD hath spoken this word. The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left. —16. The treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously. Fear, and the pit, and the snare are upon thee, O inhabitant of the earth. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare.

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PART II.

WAY OF SALVATION BY GRACE.

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PART II.

THE WAY OF SALVATION BY GRACE.

FIRST GENERAL TOPIC.

PROVISIONS ON THE PART OF GOD.

CHAPTER I.

THE CURSE OF THE LAW REMOVED AND PROBATION RENEWED BY THE SUFFERINGS OF CHRIST.

Ye are bought with a price.—1 Cor. 6: 20.

Christ our Redeemer.

§ 1. TYPES.

NUM. 21: 8. And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass he lived.

JOHN 3: 14. As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up.

LEV. 16: 11. And Aaron shall bring the bullock of the sin-offering which is for himself, and shall make an atonement for himself and for his house ... He shall sprinkle the blood upon the mercy-seat seven times ... Then shall he kill the goat of the sin-offering that is for the people ... And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel.

17: 11. For the life of the flesh is in the blood; and I have given it to you upon the altar, to make an atonement for your souls; for it is the blood, that maketh an atonement for the soul.

1 COR. 5: 7. Christ our passover is sacrificed for us.

HEB. 7: 18. For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof, (for the law made nothing perfect,) but the bringing in of a better hope did; by the which we draw nigh unto God. — 23. And they truly were many priests, because they were not suffered to continue by reason of death: but this man, because he continueth ever, hath an unchangeable priesthood: wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such a high-priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high-priests, to offer up sacrifice, first for his own sins, and

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then for the people's: for this he did once, when he offered up himself.

8: 1. Now of the things which we have spoken this is the sum: we have such a high-priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the LORD pitched and not man. For every high-priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. — 6. But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second.

¶ 9: 6. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God: but into the second went the high-priest alone once every year, not without blood, which he offered for himself, and for the errors of the people; the Holy Ghost this signifying, that the way into the Holiest of all was not yet made manifest, while as the first tabernacle was yet standing: which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. But Christ being come a high-priest of good things to come, by a greater and more perfect tabernacle, not made with hands, (that is to say, not of this building:) neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of a heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the Eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God! And for this cause he is the mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. — 22. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer himself often, as the high-priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared, to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

¶ 10: 1. For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. — 9. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins, forever sat down on the right hand of God, from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected forever them that are sanctified. — 19. Having therefore, brethren, bold-

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ness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, (that is to say, his flesh;) and having a high-priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. — 26. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

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§ 2. VARIOUS REPRESENTATIONS OF THE SUFFERINGS AND DEATH OF CHRIST, AS THE FOUNDATION OF OUR DELIVERANCE.

ISA. 35: 9. But the redeemed shall walk there; and the ransomed of the LORD shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

59: 16. And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him. For he put on righteousness as a breastplate, and an helmet of salvation upon his head.

60: 16. And thou shalt know that I the LORD am thy Savior, and thy Redeemer, the mighty one of Jacob.

JOB 19: 25. I know that my Redeemer liveth.

ISA. 53: 4. Surely he hath borne our griefs, and carried our sorrows... He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him and with his stripes are we healed. All we like sheep have gone astray: we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. He was oppressed and he was afflicted; yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth... He was cut off, out of the land of the living: for the transgression of my people was he stricken... He had done no violence; neither was any deceit in his mouth; yet it pleased the LORD to bruise him; he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed; he shall prolong his days; and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul and shall be satisfied. By his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

DAN. 9: 24. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah, the Prince, shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself.

¶ JOHN 1: 29. The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world! This is he of whom I said, After me cometh a man which is preferred before me; for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with

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the Holy Ghost. And I saw and bare record, that this is the Son of God.

EPH. 1: 7. In whom we have redemption through his blood, the forgiveness of sins.

MAT. 20: 28. The Son of man came not to be ministered unto, but to minister and to give his life a ransom for many. (M. 10: 45.)

ISA. 35: 10. The ransomed of the LORD shall come to Zion with songs.

1 TIM. 2: 6. Who gave himself a ransom for all.

1 COR. 6: 20. Ye are bought with a price.

ACTS 20: 28. Feed the church of God, which he has purchased with his own blood.

1 PETER 1: 18. Forasmuch as ye know that ye were not redeemed with corruptible things as silver and gold . . . but with the precious blood of Christ, as of a lamb without blemish and without spot.

ROM. 4: 25. Who was delivered for our offences, and was raised again for our justification.

3: 24. Being justified freely by his grace, through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God: to declare, I say, at this time his righteousness: that he might be just, and the justifier of him that believeth in Jesus.

1 JOHN 2: 2. He is the propitiation for our sins: and not for ours only, but for the sins of the whole world.

4: 10. Herein is love, that God . . . sent his Son to be the propitiation for our sins.

ROM. 5: 6. For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that while we were yet sinners Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement.

GAL. 3: 13. Christ hath redeemed us from the curse of the law, being made a curse for us: (for it is written, Cursed is every one that hangeth on a tree;) that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

2 COR. 5: 18. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

1 COR. 1: 30. Christ Jesus, who, of God is made unto us wisdom, and righteousness, and sanctification and redemption.

TITUS 2: 14. He gave himself for us that he might redeem us from all iniquity.

¶ REV. 5: 9. Thou hast redeemed us to God by thy blood.

JOHN 12: 32. I, if I be lifted up from the earth, will draw all men unto me.

ROM. 8: 34. Who is he that condemneth? it is Christ that died: yea rather, that is risen again; who is even at the right hand of God, who also maketh intercession for us.—Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution or famine, or nakedness, or peril, or sword? As it is written, "For thy sake we are killed all the day long; we are accounted as sheep for the slaughter." (Ps. 44: 22.) Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able

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to separate us from the love of God which is in Christ Jesus our Lord.

1 Cor. 1: 18. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

Heb. 2: 14. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil, and deliver them, who, through fear of death, were all their life-time subject to bondage. For verily he took not on him the nature of Angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren; that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered, being tempted, he is able to succor them that are tempted.

Gal. 1: 4. Who gave himself for our sins, that he might deliver us from this present evil world.

1 Cor. 1: 23. We preach Christ crucified.

2: 2. I determined not to know any thing among you save Jesus Christ, and him crucified.

Gal. 3: 1. Before whose eyes, Jesus Christ hath been evidently set forth, crucified, among you.

1 Cor. 15: 3. Christ died for our sins.

1 Tim. 2: 5. There is one God and one Mediator between God and man, the Man Christ Jesus.

Rom. 5: 10. We were reconciled to God, by the death of his Son.

2 Cor. 5: 18. God hath reconciled us to himself by Jesus Christ. God was in Christ reconciling the world unto himself.

Col. 1: 19. It pleased the Father that in him should all fulness dwell, and having made peace through the blood of his cross, by him to reconcile all things to himself.

Rom. 5: 1. We have peace with God, through our Lord Jesus Christ.

Eph. 2: 13. But now, in Christ Jesus, ye, who sometimes were far off, are made nigh by the blood of Christ: for he is our peace, who hath made both one, and hath broken down the middle wall of partition; having abolished in his flesh the enmity even the law of commandments, contained in ordinances; for to make in himself of twain one new man; so making peace; and that he might reconcile both unto God, in one body by the cross, having slain the enmity thereby.

¶ 5: 2. Christ hath given himself for us, an offering and a sacrifice to God.

Rev. 13: 8. The Lamb slain from the foundation of the world.

5: 6. I beheld, and lo in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb, as it had been slain. — 9. They sung a new song; saying, Thou art worthy to take the book... for thou wast slain and hast redeemed us to God by thy blood. — 12. Worthy the Lamb that was slain.

John 10: 15. I lay down my life for the sheep.

Acts 4: 12. There is none other name under heaven given among men, whereby we must be saved; but the name of Jesus Christ.

Rom. 3: 21. But now, the righteousness of God, without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God, which is by faith in Jesus Christ, unto all and upon all them that believe.

1 Peter 3: 18. Christ hath once suffered for sins, that he might bring us unto God.

2 Cor. 5: 14. If one died for all, then were all dead. He died for all that they which live should live unto him who died for them.

Acts 15: 11. We believe that through the grace of our Lord Jesus Christ we shall be saved.

Eph. 2: 5. By grace are ye saved.

Mat. 26: 26. And as they were eating, Jesus took bread and blessed and brake it, and gave it to the disciples, and said, take, eat; this is my body. And he took the cup and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the New Testament, which is shed for many, for the remission of sins.

Gal. 2: 15. We who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that

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we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid. For if I build again the things which I destroyed, I make myself a transgressor. For I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless, I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me. I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

3: 19. Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one; but God is one. "Is the law then against the promises of God?" God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

1 Peter 2: 24. Who, his own self, bore our sins in his own body, on the tree, that we being dead to sins should live unto righteousness; by whose stripes we are healed.

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§ 3. THIS DELIVERANCE PROVIDED FOR THE WHOLE WORLD.

Rom. 5: 12. Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned — for until the law, sin was in the world; but sin is not imputed when there is no law; nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift. For the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man's offence, death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ. Therefore, as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord.

1 John 2: 2. He is the propitiation for our sins; and not for ours only: but for the sins of the whole world.

Heb. 2: 9. We see Jesus, who was made a little lower than the angels for the suffering of death crowned with glory and honor, that he, by the grace of God, should taste death for every man. — 17. To make reconciliation for the sins of the people.

1 Tim. 4: 10. We trust in the living God, who is the Savior of all men, specially of those that believe.

2: 1. I exhort, therefore that first of all supplications, prayers, intercessions and giving of thanks be made for all men; for kings and for all that are in authority, for this is good and acceptable in the sight of God our Savior, who will have all men to be saved, and to come to the knowledge of the truth. For there is one God, and one Mediator between God and man, the Man

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Jesus Christ, who gave himself a ransom for all to be testified in due time.

2 Cor. 5: 19. God was in Christ, reconciling the world unto himself.

Mat. 18: 11. The Son of man is come to save that which was lost.

John 3: 17. God sent not his Son into the world to condemn the world, but that the world through him might be saved.

10: 9. By me if any man enter in he shall be saved.

¶ 1 Tim. 1. 15. Christ Jesus came into the world to save sinners, of whom I am chief.

Heb. 7: 25. He is able to save unto the uttermost, all who come unto God by him.

Mat. 18: 10. Take heed that ye despise not one of these little ones: for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which was lost. How think ye? If a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

Luke 13: 34. O Jerusalem, Jerusalem, which killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together as a hen doth gather her brood under her wings, and ye would not. Behold, your house is left unto you desolate.

John 3: 16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world, to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned; but he that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God.

1 Cor. 15: 21. Since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.

2 Cor. 5: 14. For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him who died for them, and rose again.

Luke 24: 46. Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins might be preached in his name among all nations, beginning at Jerusalem.

CHAPTER II.

FITNESS OF CHARACTER PROVIDED BY THE HOLY SPIRIT.

[For the character of this agent, see "*God denominated the Holy Spirit*, &c. page ~~65.~~ 56.]

§ 1. CONVINCING OF SIN.

John 16: 8. When he is come, he will reprove the world of sin, and of righteousness, and of judgment.

Acts 6: 10. They were not able to resist the wisdom and the Spirit, by which he [Stephen] spake.

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§ 2. RENEWING THE HEART.

Ezek. 11: 19. I will put a new spirit within you.

36: 26. A new heart also will I give you, and a new spirit will I put within you. And I will take away

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the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them.

JOHN 3: 5. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

6: 63. It is the Spirit that quickeneth.

RO. 8: 1. There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the Spirit. For the law of the Spirit of Christ, hath made me free from the law of sin and death.

2 COR. 3: 3. Ye are the epistle of Christ, ... written with the Spirit of the Living God, ... in fleshly tables of the heart.

GAL. 3: 3. Having begun in the Spirit, are ye now made perfect by the flesh?

TI. 3: 5. God, according to his mercy saved us, by the washing of regeneration, and renewing of the Holy Ghost.

1 PET. 1: 22. Ye have purified your souls in obeying the truth through the Spirit.

COL. 2: 13. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses.

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§ 3. ENLIGHTENING, SANCTIFYING, AND UPHOLDING THE CHRISTIAN.

MAT. 26: 28. This is my blood of the New Testament, which is shed for many, for the remission of sins.

NEH. 9: 20. Thou gavest thy good spirit to instruct them.

PS. 143: 9. Deliver me, O LORD, from mine enemies: I flee unto thee to hide me. Teach me to do thy will; for thou art my God: thy Spirit is good; lead me into the land of uprightness.

ISA. 32: 14. The palaces shall be forsaken; the multitude of the city shall be left ... until the Spirit be poured upon us from on high, and the wilderness be a fruitful field ... then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field: and the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance forever.

ZECH. 4: 6. Thus saith the word of the LORD; not by might, nor by power, but by my Spirit saith the LORD, shall ye prevail.

12: 10. I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication.

MAT. 3: 11. He shall baptize you with the Holy Ghost.

PS. 51: 11. Take not thy Holy Spirit from me. Restore unto me the joys of thy salvation, and uphold me by thy free spirit: then will I teach transgressors thy ways, and sinners shall be converted unto thee.

JOHN 7: 37. If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, Out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they who believed on him should receive; for the Holy Ghost was not yet given; because Jesus was not yet glorified.

14: 14. If ye shall ask any thing in my name, I will do it. If ye love me, keep my commandments: and I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. — 25. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

15: 26. But when the Comforter is come, whom I will send unto you

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from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.

16: 8. It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you.

¶ Acts 1: 5. John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence.

2: 1. When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting... And they were filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

10: 44. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost, for they heard them speak with tongues, and magnify God.

Rom. 5: 3. And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts, by the Holy Ghost which is given unto us.

8: 9. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the Spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs: heirs of God and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

Acts 9: 31. The churches, walking in the fear of God, and in the comfort of the Holy Ghost, were multiplied.

¶ Rom. 8: 5. They that are after the Spirit do mind the things of the Spirit. — 26. Likewise the Spirit also helpeth our infirmities: for we know not what to pray for as we ought; but the Spirit maketh intercession for us, with groanings that cannot be uttered. And he that searcheth the hearts, knoweth what is the mind of the Spirit, because he maketh intercession for the saints, according to the will of God.

14: 17. The kingdom of God is not meat and drink; but righteousness and peace and joy in the Holy Ghost.

15: 13. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. — 16. That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

1 Cor. 2: 9. Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things

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which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

3: 16. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy: for the temple of God is holy; which temple ye are.

6: 11. But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. — 19. What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

¶ 12: 3. No man, speaking by the Spirit of God, calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit: and there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another, the word of knowledge by the same Spirit; to another, faith by the same Spirit; to another, the gifts of healing by the same Spirit; to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues. But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

2 Cor. 1: 22. God hath sealed us, and given us the earnest of the Spirit in our hearts.

3: 18. We all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, as by the Spirit of the Lord.

Gal. 5: 5. We, through the Spirit, wait for the hope of righteousness by faith. — 16. Walk in the Spirit, and ye shall not fulfil the lusts of the flesh, for the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary. — 22. The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

6: 8. He that soweth to the flesh shall of the flesh reap corruption. He that soweth to the Spirit shall of the Spirit reap life everlasting.

Eph. 1: 13. Ye were sealed with that Holy Spirit of promise.

2: 18. We have access by one Spirit unto the Father. — 22. Ye are built up, an habitation of God through the Spirit.

3: 16. God grant you to be strengthened with might by his Spirit in the inner man.

5: 9. The fruit of the Spirit is in all goodness, righteousness, and truth.

Phil. 2: 1. If there be any fellowship of the Spirit . . . be ye likeminded.

2 Thess. 2: 13. God hath chosen you to salvation, through sanctification of the Spirit and belief of the truth.

1 Pet. 1: 2. Elect, according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience.

1 John 3: 24. We know that he abideth in us, by the Spirit which he hath given us.

Rev. 1: 10. I was in the Spirit on the Lord's day.

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§ 4. THE SPIRIT MAY BE RESISTED.

Isa. 63: 10. They rebelled and

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vexed his Holy Spirit; therefore he was turned to be their enemy.

ZECH. 7: 12. They made their hearts as an adamant stone, lest they should hear the law, and the words which the LORD of Hosts sent in his Spirit by the former prophets.

ACTS 7: 51. Ye do always resist the Holy Ghost.

EPH. 4: 30. Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.

1 THESS. 5: 19. Quench not the Spirit.

HEB. 3: 7. The Holy Ghost saith, To-day if ye will hear his voice harden not your hearts.

REV. 22: 17. The Spirit and the bride say come.

HEB. 6: 4. It is impossible for those who were once enlightened, and have tasted of the heavenly gifts, and were made partakers of the Holy Ghost, and have tasted of the good word of God, and the powers of the world to come; if they fall away, to renew them again to repentance.

HEB. 10: 28. He that despised Moses' law died without mercy under two or three witnesses. Of how much sorer punishment shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite to the spirit of grace.

CHAPTER III.

MEANS OF GRACE.

MAT. 7: 24. Therefore whosoever HEARETH THESE SAYINGS OF MINE AND DOETH THEM, I will liken him unto a wise man that built his house upon a rock.... Every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, that built his house upon the sand.

LUKE 8: 11. The seed is the word of God. Those by the wayside are those that hear; then cometh the devil and taketh away the word out of their hearts, lest they should believe and be saved.... That on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

JOHN 8: 31. If ye continue in my word, then are ye my disciples indeed: and ye shall know the truth, and the truth shall make you free.

12: 48. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

17: 11. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And now come I to thee, and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth.

¶ ACTS 17: 11. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. Therefore many of them believed; also of honorable women which were Greeks, and of men not a few.

ROM. 1: 16. For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew

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first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, "The just shall live by faith." (Hab. 2: 4.)

3: 1. What advantage then hath the Jew? or what profit is there of circumcision? Much every way; chiefly because that unto them were committed the oracles of God.

Gal. 1: 6. I marvel that ye are so soon removed from him, that called you into the grace of Christ, unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed! As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed! For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. But I certify you, brethren, that the gospel which was preached of me is not after man: for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

Eph. 6: 17. Take the helmet of salvation and the sword of the Spirit, which is the word of God.

Col. 3: 16. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

2 Tim. 2: 8. Remember that Jesus Christ, of the seed of David, was raised from the dead, according to my gospel: wherein I suffer trouble as an evil doer even unto bonds: but the word of God is not bound.

¶ 3: 16. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.

4: 1. I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine.

James 1: 19. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath. For the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness, and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed.

2 Pet. 1: 16. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory,

> This is my beloved Son, in whom I am well pleased.

And this voice which came from heaven we heard, when we were with him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts: knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

[See "*Holy Scriptures.*"]

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SECOND GENERAL TOPIC.

TERMS OF ACCEPTANCE, OR CONDITIONS WITH WHICH THE SINNER MUST COMPLY.

CHAPTER I.

REPENTANCE.

§ 1. THE DUTY ENJOINED.

MAT. 3: 1. In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye; for the kingdom of heaven is at hand. — 7. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers! who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

4: 17. From that time Jesus began to preach, and to say, Repent; for the kingdom of heaven is at hand.

9: 13. I am not come to call the righteous but sinners to repentance.

LUKE 13: 3. Except ye repent, ye shall all likewise perish.

MARK 6: 12. They went out and preached that men should repent.

LUKE 15: 10. There is joy in the presence of the angels of God, over one sinner that repenteth.

ACTS 2: 37. Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the Apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

3: 19: Repent ye therefore and be converted, that your sins may be blotted out. — 26. Unto you first God, having raised up his son Jesus, sent him to bless you in turning away, every one of you from his iniquities.

14: 15. We also are men of like passions with you, and preach unto you, that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein: who in times past suffered all nations to walk in their own ways: nevertheless, he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

¶ 17: 30. And the times of this ignorance God winked at; but now commandeth all men everywhere to repent: because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

20: 20. I kept back nothing that was profitable unto you, but have showed you, and have taught you, publicly and from house to house, testifying, both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

26: 19. Whereupon, O king Agrippa, I was not disobedient unto

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the heavenly vision: but showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

Ezek. 33: 11. Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel? Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth. When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall die for it. Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; if the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live. Yet the children of thy people say, The way of the Lord is not equal: but as for them, their way is not equal. When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby. But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby. Yet ye say, The way of the Lord is not equal. O ye house of Israel, I will judge you every one after his ways.

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§ 2. ACCEPTANCE PROMISED TO THE PENITENT.

Deut. 4: 30. When thou art in tribulation, and all these things come upon thee, if thou turn to the Lord thy God, and shall be obedient to his voice, he will not forsake thee.

Isa. 55: 7. Let the wicked forsake his way and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.

Ezek. 18: 21. If the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. They shall not be mentioned unto him. In his righteousness that he hath done shall he live. Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways and live? — 30. Repent and turn from all your transgressions: so iniquity shall not be your ruin.

33: 11. As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live. Turn ye, turn ye from your evil ways, for why will ye die, O house of Israel!

Hosea 6: 1. Let us return unto the Lord; for he hath torn, and he will heal us: he hath smitten, and he will bind us up.

14: 1. O Israel, return unto the Lord: for thou hast fallen by thine iniquity. Take with you words and say unto him, Take away all iniquity and receive us graciously.

Joel 2: 12. Therefore also now, saith the Lord, Turn ye even to me with all your heart, and with fasting and with weeping and with mourning: and rend your heart and not your garments, and turn unto the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness.

Zech. 1: 3. Thus saith the Lord of Hosts, Turn ye unto me, and I will turn unto you.

Isa. 1: 16. Wash you, make you clean. Put away the evil of your doings from before mine eyes. Cease to do evil; learn to do well: seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now and let us reason together, saith the Lord. Though your sins be as scarlet, they shall be

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as white as snow; though they be red like crimson, they shall be as wool.

ACTS 3: 19. Repent ye therefore and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. — 26. Unto you, first God having raised up his Son Jesus, sent him to bless you, in turning away every one from your iniquities.

2 PETER 3: 9. The Lord is . . . not willing that any should perish, but that all should come to repentance.

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§ 8. GOD'S DISPLEASURE AT IMPENITENCE.

2 KINGS 17: 13. The LORD testified against Israel and Judah, by the prophets and seers, saying, Turn ye from your evil ways; but they would not hear. — 18. The LORD was angry, and removed them out of his sight.

Ps. 7: 12. If the wicked turn not, God will whet his sword. He hath bent his bow, and made it ready. He hath also prepared for him the instruments of death.

JER. 15: 7. I will destroy my people, since they return not from their ways.

18: 11. Thus saith the LORD, behold I frame evil against you: return ye now every one from his evil way, and make your ways and your doings good.

23: 14. The false prophets, strengthen the hands of the evil doers, that no man doth return from his wickedness. . . Therefore thus saith the LORD of Hosts concerning the prophets, Behold I will feed them with wormwood, and make them drink the water of gall.

EZEK. 3: 19. If thou warn the wicked, and he turn not from his wickedness, . . . he shall die in his iniquity.

DAN. 9: 13. All this evil is come upon us, yet made we not our prayer before the LORD our God, that we might turn from our iniquities. Therefore hath the LORD watched upon the evil and brought it upon us.

HO. 14: 1. O Israel, return unto the LORD thy God; for thou hast fallen by thy iniquity.

7: 10. The pride of Israel doth testify to his face; and they do not return to the LORD their God, nor seek him for all this. — 13. Woe unto them; . . . destruction unto them. — 16. They return but not to the Most High.

MAT. 11. 20. Then began Jesus to upbraid the cities wherein most of his mighty works were done, because they repented not; saying, Woe unto thee, Chorazin! woe unto thee, Bethsaida; for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago, in sackcloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

18: 1. At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily, I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name, receiveth me.

¶ 21: 31. Jesus saith unto them, Verily I say unto you, that the publicans and harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not; but the publicans and harlots believed him; and ye, when ye had seen it, repented not afterwards, that ye might believe him.

REV. 2: 21. I gave her space to repent of her fornication; and she repented not. Behold I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

ROM. 2: 4. After thy hardness, and impenitent heart, treasurest up wrath against the day of wrath, and revelation of the righteous judgment of God: who will render to every one according to his works.

JAS. 5: 19. Brethren, if any of you do err from the truth, and one convert him, let him know, that he

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which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins.

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§ 4. REPENTANCE DESCRIBED.

I. *Implies Consciousness of Guilt.*

Ps. 38: 4. Mine iniquities are as a heavy burden.

Job 42: 6. Now mine eye seeth thee, wherefore I abhor myself and repent in dust and ashes.

Ps. 51: 3. I acknowledge my transgressions, and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight... Behold I was shapen in iniquity, and in sin did my mother conceive me.

Mat. 11: 28. Come unto me all ye that labor and are heavy laden, and I will give you rest.

Rom. 3: 19. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all, and upon all them that believe; for there is no difference: for all have sinned, and come short of the glory of God.

Rom. 7: 7. What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, "Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good. Was that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me, (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good, I find not. For the good that I would, I do not; but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that when I would do good, evil is present with me. For I delight in the law of God, after the inner man: but I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God, through Jesus Christ our Lord. So then, with the mind I myself serve the law of God: but with the flesh the law of sin.

¶ 2 Sam. 24: 10. And David's heart smote him after that he had numbered the people. And David said unto the Lord, I have sinned greatly in that I have done: and now I beseech thee, O Lord, take away the iniquity of thy servant; for I have done very foolishly. For when David was up in the morning, the word of the Lord came unto the prophet Gad, David's seer, saying, Go and say unto David, Thus saith the Lord, I offer thee three things: choose thee one of them, that I may do it unto thee. So Gad came to David, and told him, and said unto him, Shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three day's pestilence in thy land? now advise,

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and see what answer I shall return to him that sent me. And David said unto Gad, I am in a great strait: let us fall now into the hand of the LORD; for his mercies are great: and let me not fall into the hand of man. So the LORD sent a pestilence upon Israel from the morning even to the time appointed: and there died of the people from Dan even to Beer-sheba seventy thousand men.

II. *It Implies Godly Sorrow for Sin.*

MAT. 26: 69. Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. But he denied before them all, saying, I know not what thou sayest. And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. And again he denied with an oath, I do not know the man. And after a while came unto him they that stood by, and said to Peter, surely thou also art one of them; for thy speech betrayeth thee. Then began he to curse and swear, saying, I know not the man. And immediately the cock crew. And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

LUKE 7: 36. And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. And behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster-box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. Now, when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner. And Jesus answering, said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor, which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most? Simon answered and said, I suppose that he to whom he forgave most. And he said unto him, Thou hast rightly judged. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thy house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss; but this woman, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore, I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. And he said unto her, Thy sins are forgiven. And they that sat at meat with him, began to say within themselves, Who is this that forgiveth sins also? And he said to the woman, Thy faith hath saved thee: go in peace.

JER. 50: 4. The children of Israel shall come, they and the children of Judah together, going and weeping, they shall go and seek the LORD their God.

¶ JOEL 2: 12. Turn ye unto me with all your heart, with fasting, with weeping, and with mourning.

2 COR. 7: 9. Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. For behold this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter.

2 KINGS 22: 19. Because thine

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heart was tender,...and thou hast rent thy clothes and wept before me, I also have heard thee, saith the LORD.

Ps. 34: 18. The LORD is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit.

51: 17. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise.

147: 3. The LORD healeth the broken in heart, and bindeth up their wounds.

III. *A Renunciation of Sin.*

MAT. 21: 28. But what think ye? A certain man had two sons; and he came to the first, and said, Son, go, work to-day in my vineyard. He answered and said, I will not; but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir; and went not. Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.

ISA. 55: 7. Let the wicked forsake his way and the unrighteous man his thoughts.

1: 16. Cease to do evil; learn to do well.

JOHN 5: 14. Behold thou art made whole; sin no more, lest a worse thing come unto thee.

2 CHRON. 6: 36. If they sin against thee, (for there is no man which sinneth not,) and thou be angry with them, and deliver them over before their enemies, and they carry them away captives unto a land far off or near; yet if they bethink themselves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly: if they return to thee with all their heart and with all their soul in the land of their captivity, whither they have carried them captives, and pray toward their land which thou gavest unto their fathers, and toward the city which thou hast chosen, and toward the house which I have built for thy name: then hear thou from the heavens, even from thy dwelling-place, their prayer and their supplications, and maintain their cause, and forgive thy people which have sinned against thee.

JAMES 4: 7. Submit yourselves therefore to God.... Cleanse your hands, ye sinners, and purify your hearts, ye double-minded. Be afflicted and mourn and weep. Let your laughter be turned to mourning, and your joy, to heaviness: humble yourselves in the sight of the Lord, and he shall lift you up.

¶ DEUT. 30: 1. And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the LORD thy God hath driven thee, and shalt return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; that then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee. If any of thine be driven out unto the utmost parts of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee: and the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers. And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live. And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee. And thou shalt return and obey the voice of the LORD, and do all his commandments which I command thee this day. And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the

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fruit of thy cattle, and in the fruit of thy land, for good: for the LORD will again rejoice over thee for good, as he rejoiced over thy fathers: if thou shalt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes which are written in this book of the law, and if thou turn unto the LORD thy God with all thine heart, and with all thy soul.

IV. *Confession of Sin to God.*

LEV. 26: 40. If they shall confess their iniquity and the iniquity of their fathers;.. if their uncircumcised hearts be humbled;... then will I remember my covenant.

PS. 32: 5. I said, I will confess my trangression,.. thou forgavest the iniquity of my sin.

PROV. 28: 13. He that covereth his sins shall not prosper; but, whoso confesseth and forsaketh them shall have mercy.

JER. 3: 13. Acknowledge thine iniquity that thou hast transgressed against the LORD thy God.

MAT. 3: 5. Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins.

ACTS 19: 18. Many that believed came and confessed and showed their deeds. Many also of them that used curious arts brought their books together, and burned them before all men.

1 JOHN 1: 9. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

V. *Restitution.*

NUM. 5: 5. And the LORD spake unto Moses, saying, Speak unto the children of Israel, when a man or woman shall commit any sin that men commit, to do a trespass against the LORD, and that person be guilty; then they shall confess their sin which they have done: and he shall recompense his trespass with the principal thereof, and add unto it the fifth part thereof, and give it unto him against whom he hath trespassed. But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the LORD, even to the priest; beside the ram of the atonement, whereby an atonement shall be made for him.

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§ 3. MEANS OF REPENTANCE.

I. *Reflection.*

DEUT. 32: 29. O that they were wise; that they understood this; that they would consider their latter end.

JOB 23: 15. When I consider, I am afraid of him.

PS. 4: 4. Commune with your own heart on your bed, and be still.

1 SAM. 12: 24. Consider how great things the LORD hath done for thee.

ROM. 2: 4. Not knowing that the goodness of God leadeth thee to repentance.

PS. 50: 22. Consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver.

119: 95. I will consider thy testimonies.

ECCL. 7: 14. In the day of adversity consider.

5: 1. They consider not, that they do evil.

ISA. 1: 3. Israel doth not know, my people doth not consider.

HO. 7: 2. They consider not in their hearts, that I remember all their wickedness.

HAG. 1: 5. Thus saith the LORD, consider your ways.

LUKE 19: 41. He beheld the city and wept over it, saying, if thou hadst known, even thou, at least in this thy day the things that belong to thy peace! But now they are hid from thine eyes.

II *Study of God's Word.*

PS. 19: 7. The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple... The commandment of the LORD is pure, enlightening the eyes. The fear of the LORD is clean, enduring forever. The judgments of the LORD are true and righteous altogether: more to be desired are they than gold, yea than much fine gold; sweeter also than honey or the honey comb. Moreover by them is thy servant

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warned, and in keeping of them there is great reward.

119: 9. Wherewithal shall a young man cleanse his way? By taking heed thereto, according to thy word. — 71. It is good for me that I have been afflicted, that I might learn thy statutes. — 93. I will never forget thy precepts, for with them thou hast quickened me. — 101. I have refrained my feet from every evil way, that I may keep thy word. — 104. Through thy precepts I get understanding. Therefore I hate every false way. — 130. The entrance of thy word giveth light, it giveth understanding to the simple. (See "*Means of Grace.*" p. 131.)

III. *Inducements.*

MAT. 10: 26. There is nothing covered that shall not be revealed, and hid that shall not be known.

24: 42. Watch therefore; for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh. Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord, when he cometh, shall find so doing. Verily, I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth.

ACTS 5: 27. And when they had brought them, they set them before the council: and the high priest asked them, saying, Did not we straitly command you, that ye should not teach in this name? and behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. Then Peter and the other Apostles answered and said, We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree: him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him. When they heard that, they were cut to the heart, and took counsel to slay them.

ACTS 17: 30. God now commandeth all men everywhere to repent. Because he hath appointed a day in which he will judge the world in righteousness, by that man whom he hath ordained.

JAMES 4: 13. Go to, now, ye that say, To-day or to-morrow we will go into such a city, and continue a year, and buy and sell and get gain: whereas ye know not what shall be on the morrow. For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away.
(See "*Goodness of God,*" p. 29, and "*Future State.*")

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§ 4. REPENTANCE ILLUSTRATED.

I. *Instances of Penitence.*

JUDGES 3: 9. And when the children of Israel cried unto the LORD, the LORD raised up a deliverer to the children of Israel, who delivered them, even Othniel the son of Kenaz, Caleb's younger brother. — 12. And the children of Israel did evil again in the sight of the LORD: and the LORD strengthened Eglon, the king of Moab, against Israel, because they had done evil in the sight of the LORD. And he gathered unto him the children of Ammon and Amalek, and went and smote Israel, and possessed the city of palm-trees. So the children of Israel served Eglon, the king of Moab, eighteen years. But when the children of Israel cried unto the LORD, the LORD raised them up a deliverer.

10: 10. And the children of Israel cried unto the LORD, saying, we have

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sinned against thee, both because we have forsaken our God, and also served Baalim. And the LORD said unto the children of Israel, Did not I deliver you from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines? The Zidonians also, and the Amalekites, and the Maonites did oppress you; and ye cried to me, and I delivered you out of their hand. Yet ye have forsaken me, and served other gods: wherefore I will deliver you no more. Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation. And the children of Israel said unto the LORD, We have sinned: do thou unto us whatsoever seemeth good unto thee; deliver us only, we pray thee, this day. And they put away the strange gods from among them, and served the LORD: and his soul was grieved for the misery of Israel.

¶ 1 Sam. 12: 9. And when they forgat the LORD their God, he sold them into the hand of Sisera, captain of the host of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab, and they fought against them. And they cried unto the LORD, and said, we have sinned, because we have forsaken the LORD, and have served Baalim and Ashtaroth; but now deliver us out of the hand of our enemies, and we will serve thee. And the LORD sent Jerubbaal, and Bedan, and Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelled safe.

2 CHRON. 15: 4. When they in their trouble did turn unto the LORD God of Israel, and sought him, he was found of them.

DAN. 4: 30. The king spake and said, Is not this great Babylon that I have builded, for the house of the kingdom, by the might of my power, and for the glory of my majesty? — 33. And he was driven from men, and did eat grass as oxen.

And at the end of the days, I, Nebuchadnezzar, lift up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High. — 37. Now I, Nebuchadnezzar, praise, and extol, and honor the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase.

LUKE 19: 8. And Zaccheus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold. And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost.

23: 39. And one of the malefactors, which were hanged, railed on him, saying, If thou be Christ, save thyself and us. But the other answering, rebuked him, saying, dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily, I say unto thee, to-day shalt thou be with me in paradise.

¶ ACTS 9: 1. And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high-priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed, he came near Damascus; and suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul! Saul! why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. It is hard for thee to kick against the pricks. And he trembling, and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus, and he was three days without sight, and neither did eat nor drink.

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16: 29. He came trembling and fell down before Paul and Silas, and brought them out and said, Sirs, what must I do to be saved? — 33. And he took them the same hour of the night, . . . and was baptized, he and all his.

2 Sam. 12: 5. And David's anger was greatly kindled against the man, and he said to Nathan, as the LORD liveth, the man that has done this thing shall surely die. And he shall restore the lamb fourfold, because he did this thing, and because he had no pity.

And Nathan said unto David, Thou art the man. Thus saith the LORD God, I anointed thee king over Israel, and I delivered thee out of the hand of Saul: and I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and Judah, . . . wherefore hast thou despised the commandment of the LORD to do evil in his sight? — 13. And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, God hath also put away thy sin. Thou shalt not die; howbeit because by this thou hast given great occasion to the enemies of the LORD to blaspheme, the child that is born unto thee shall surely die.

II. *The Convicted Sinner.*

JOB 6: 4. The arrows of the Almighty are in me, the poison whereof drinketh up my spirit. The terrors of the LORD do set themselves in array against me.

7: 20. I have sinned, what shall I do unto thee, O thou preserver of men! — 13. When I say, My bed shall comfort me, there thou scarest me with dreams and terrifiest me through visions, so that my soul chooseth strangling and death, rather than life.

Ps. 38: 1. O LORD rebuke me not in thy wrath; neither chasten me in thy sore displeasure; for thine arrows stick fast in me; and thy hand presseth me sore: there is no soundness in my flesh, because of thine anger; neither is there any rest in my bones, because of my sin; for mine iniquities have gone over my head, as an heavy burthen; they are too heavy for me.

55: 4. My heart is sore pained within me, and the terrors of death are fallen upon me: fearfulness and trembling are come upon me, and horror hath overwhelmed me.

130: 3. If thou, LORD, shouldst mark iniquities, O LORD, who shall stand!

139: 1. O LORD, thou hast searched me and known me — Thou understandest my thoughts afar off. — There is not a word in my tongue but, O LORD, thou knowest it altogether. . . . Whither shall I go from thy Spirit, and whither shall I flee from thy presence? If I ascend into heaven, thou art there. If I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the earth, even there shall thy hand lead me. . . . If I say, Surely darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee, but the light shineth as the day. The darkness and the light are both alike unto thee.

PROV. 5: 12. How have I hated instruction, and my heart despised reproof. I have not obeyed the voice of my teachers, nor inclined mine ear unto them that instructed me.

LAM. 3: 2. He hath brought me into darkness, but not into light. . . . He set me in dark places. . . . Also when I cry and shout, he shutteth out my prayer. — 12. He hath bent his bow and set me as a mark for the arrow. . . . He hath filled me with bitterness. — 18. And I said, My strength and my hope is perished from the LORD. — 21. This I recall to my mind; therefore have I hope; it is of the LORD's mercies that we are not consumed; because his compassions fail not. . . . The LORD is my portion, saith my soul, therefore will I trust in him.

LUKE 5: 8. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me, for I am a sinful man, O Lord.

¶ GEN. 42: 21. And they said, one to another, we are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us.

44: 16. And Judah said, What

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shall we say unto my lord? What shall we speak? Or how shall we clear ourselves? God hath found out the iniquity of thy servants.

And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him, for they were troubled at his presence.

Ps. 77: 3. I remembered God, and was troubled.

II. *Language of the Penitent.*

Ps. 51: 1. Have mercy upon me, O God, according to thy loving kindness, according unto the multitude of thy tender mercies, blot out my transgressions; wash me thoroughly from my iniquity, and cleanse me from my sin; for I acknowledge my transgression, and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight.... Create in me a clean heart, and renew a right spirit within me. Cast me not away from thy presence, and take not thy Holy Spirit from me.

Lam. 3: 40. Let us search and try our ways, and turn again to the Lord. Let us lift up our heart with our hands to God in the heavens. We have transgressed and have rebelled. Mine eye runneth down with rivers of water for the destruction of the daughter of my people. Mine eye trickleth down and ceaseth not, without any intermission, till the Lord look down and behold from heaven.

Jonah 1: 15. So they took up Jonah and cast him forth into the sea, and the sea ceased from her raging.

2: 1. Then Jonah prayed unto the Lord out of the fish's belly, and said, I cried by reason of mine affliction unto the Lord and he heard me.... I said I am cast out of thy sight; yet I will look again toward thy holy temple.—7. When my soul fainted within me I remembered the Lord.—9. I will sacrifice unto thee with the voice of thanksgiving; I will pay that, that I have vowed. Salvation is of the Lord! And the Lord spake unto the fish, and it vomited up Jonah upon dry land.

Luke 15: 17. And when he came to himself, he said, "How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants. And he arose and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran and fell on his neck and kissed him. And the son said unto him, Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son.... But the father said to his servants, Bring forth the best robe and put it on him, and put a ring on his hand, and shoes on his feet; and bring hither the fatted calf and kill it, and let us eat and be merry; for this my son was dead and is alive again; he was lost and is found.

18: 13. The publican, standing afar off, would not lift up so much as his eyes to heaven, but smote upon his breast, saying, God be merciful to me a sinner.

Ps. 69: 1. Save me, O God, for the waters are come in unto my soul. I sink in deep mire, where there is no standing. I am come into deep waters, where the floods overflow me.

IV. *The Convert.*

Ps. 116: 1. I love the Lord because he hath heard my voice and my supplication; because he hath inclined his ear unto me and heard me, therefore will I call upon him as long as I live. The sorrows of death compassed me, and the pains of hell gat hold upon me. I found trouble and anguish. Then called I upon the name of the Lord. O Lord, I beseech thee deliver my soul.... Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee.... What shall I render unto the Lord for all his benefits towards me? I will take the cup of salvation and call on the name of the Lord.

Isa. 12: 1. O Lord, I will praise thee; though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold God is my salvation, I will trust and not be afraid: for the

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LORD, Jehovah, is my strength and my song: he also is become my salvation... Praise the LORD; call upon his name; declare his doings among the people; make mention that his name is exalted. Sing unto the LORD, for he hath done excellent things: this is known in all the earth. Cry out and shout, thou inhabitant of Zion, for great is the Holy One of Israel in the midst of thee.

38: 17. Behold for peace I had great bitterness; but thou hast, in love to my soul, delivered it from the pit of corruption: for thou hast cast all my sin behind thy back... The LORD was ready to save me.

44: 22. I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins. Return unto me, for I have redeemed thee. Sing, O ye heavens, for the LORD hath done it. Shout, ye lower parts of the earth: break forth into singing, ye mountains; the forest, and every tree therein.

61: 10. I will greatly rejoice in the LORD; my soul shall be joyful in my God; for he hath clothed me with the garments of salvation; he hath covered me with the robe of righteousness, as a bridegroom deckeh himself with ornaments, and a bride adorneth herself with her jewels.

ISA. 12: 1. O LORD, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation; I will trust, and not be afraid: for the LORD JEHOVAH is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Praise the LORD, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the LORD; for he hath done excellent things: this is known in all the earth. Cry out and shout, thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee."

CHAPTER II.

FAITH.

§ 1. FAITH REQUIRED.

JOHN 8: 24. If ye believe not that I am he, ye shall die in your sins.

ROM. 14: 23. Whatsoever is not of faith is sin.

2 THES. 2: 10. They received not the love of the truth, that they might be saved. For this cause God shall send them strong delusions, that they should believe a lie, that they all might be damned, who believe not the truth, but had pleasure in unrighteousness.

HEB. 4: 2. The word preached did not profit them, not being mixed with faith in them that heard it.

10: 38. The just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. ... But we are not of them that draw back unto perdition, but of them that believe, to the saving of the soul.

REV. 21: 8. The fearful and unbelieving... shall have their part in the lake that burneth with fire and brimstone, which is the second death.

MARK 16: 16. He that believeth and is baptized shall be saved: he that believeth not shall be damned.

JOHN 1: 12. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

3: 36. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

5: 24. He that heareth my word, and believeth on him that sent me, hath everlasting life; and shall not come into condemnation, but is passed from death unto life.

6: 27. Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. Then said they unto him, what shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye

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believe on him whom he hath sent. — 47. He that believeth on me hath everlasting life.

7: 37. In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive; for the Holy Ghost was not yet given, because that Jesus was not yet glorified.)

17: 3. This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.

Acts 16: 30. Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house.

¶ Rom. 3: 27. Where is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith. Therefore we conclude, that a man is justified by faith without the deeds of the law. Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: seeing it is one God which shall justify the circumcision by faith, and uncircumcision through faith. Do we then make void the law through faith? God forbid: yea, we establish the law.

4: 1. What shall we then say that Abraham, our father as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory, but not before God. For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness. (Gen. 15: 6.) Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered; blessed is the man to whom the Lord will not impute sin. (Ps. 32: 1.) — 13. For the promise that he should be the heir of the world was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect. Because the law worketh wrath: for where no law is there is no transgression. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed: not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all, (as it is written, I have made thee a father of many nations,) (Gen. 17: 4.) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not, as though they were. Who against hope believed in hope, that he might become the father of many nations. — 20. He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded, that what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness. Now, it was not written for his sake alone, that it was imputed to him: but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead, who was delivered for our offences, and was raised again for our justification.

¶ 5: 1. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

10: 5. For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. (Lev. 18: 5.) But the righteous which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (Deut. 30: 12.) (that is to bring Christ down from above:) or Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: (Deut. 30: 14.) that is the word of faith, which we

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preach. That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved. (For with the heart, man believeth unto righteousness; and with the mouth confession is made unto salvation.) For the scripture saith, Whosoever believeth on him shall not be ashamed. (Isa. 28 : 16.)

11 : 21. Because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear : for if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God ! on them which fell, severity ; but toward thee, goodness, if thou continue in his goodness : otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in : for God is able to graft them in again.

Heb. 3 : 12. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To-day ; lest any of you be hardened through the deceitfulness of sin, (for we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end ; while it is said, To-day if ye will hear his voice, harden not your hearts, as in the provocation. For some, when they had heard, did provoke : howbeit, not all that came out of Egypt by Moses. But with whom was he grieved forty years ? was it not with them that had sinned, whose carcasses fell in the wilderness ? And to whom sware he that they should not enter into his rest, but to them that believed not ? So we see that they could not enter in because of unbelief.

¶ 4 : 1. Let us therefore fear, lest a promise being left us of entering into his rest, any of you would seem to come short of it. For unto us was the gospel preached, as well as unto them : but the word preached did not profit them, not being mixed with faith in them that heard it. For we which have believed do enter into rest. — 6. They to whom it was first preached entered not in because of unbelief. — 11. Let us labor therefore to enter into that rest, lest any man fall, after the same example of unbelief.

11 : 6. Without faith it is impossible to please Him ; for he that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him.

1 John 3 : 23. This is God's commandment, that we should believe on the name of his Son Jesus Christ.

Acts 8 : 36. See, here is water, what doth hinder me to be baptized ? And Philip said, If thou believest with all thine heart, thou mayest.

2 Cor. 5 : 7. We walk by faith, not by sight.

4 : 18. We look not at the things which are seen and are temporal ; but at the things which are not seen and are eternal.

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§ 2. TRUE FAITH DESCRIBED.

James 2 : 14. What doth it profit, my brethren, though a man say he hath faith, and have not works ? can faith save him ? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, depart in peace, be ye warmed and filled ; notwithstanding ye give them not those things which are needful to the body ; what doth it profit ? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, thou hast faith, and I have works : show me thy faith without thy works, and I will show thee my faith by my works. Thou believest that there is one God ; thou doest well : the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead ? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar ? Seest thou how faith wrought with his works, and by works was faith made perfect ? And the scripture was fulfilled, which saith, Abraham believed God, and it was imputed unto him for righteousness, and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out

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another way? For as the body without the spirit is dead, so faith without works is dead also.

1 JOHN 5: 4. This is the victory that overcometh the world, even our faith.

1 THESS. 1: 3. We give thanks to God, remembering your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ.

2 THESS. 1: 3. We are bound to thank God always for you, brethren, because that your faith groweth exceedingly, and the charity of you every one toward each other aboundeth.

TITUS 3: 8. This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God be careful to maintain good works.

GAL. 5: 6. In Jesus Christ neither circumcision availeth any thing nor uncircumcision; but faith which worketh by love.

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§ 8. TRUE FAITH ILLUSTRATED.

GEN. 15: 5. And he brought him forth abroad, and said, look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, so shall thy seed be. And he believed in the LORD; and he counted it to him for righteousness.

22: 1. And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, behold, here I am. And he said, take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of. And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt-offering, and rose up, and went unto the place of which God had told him. — 9. And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, here am I. And he said, lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son. And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the LORD it shall be seen.

NUM. 14: 6. And Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes: and they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land. If the LORD delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. Only rebel not ye against the LORD, neither fear ye the people of the land; for they are bread for us: their defence is departed from them, and the LORD is with us: fear them not. But all the congregation bade stone them with stones.

¶ DEUT. 1: 26. Notwithstanding ye would not go up, but rebelled against the commandment of the LORD your God: and ye murmured in your tents, and said, Because the LORD hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us. Whither shall we go up? our brethren have discouraged our heart, saying, The people is greater and taller than we; the cities are great and walled up to heaven; and moreover we have seen the sons of the Anakims there. Then I said unto you, Dread not, neither be afraid of them. The LORD your God, which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes; and in the wilderness, where thou hast seen how that the LORD thy God bare thee, as a man doth bear his son, in all the way that ye went, un-

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til ye came into this place. Yet in this thing ye did not believe the LORD your God, who went in the way before you, to search you out a place to pitch your tents in, in fire by night, to show you by what way ye should go, and in a cloud by day. And the LORD heard the voice of your words, and was wroth, and sware, saying, Surely there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers, save Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath wholly followed the LORD. Also the LORD was angry with me for your sakes, saying, Thou also shalt not go in thither.

MAT. 8: 8. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof; but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me; and I say unto this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no not in Israel.

9: 27. And when Jesus departed thence, two blind men followed him crying, and saying, Thou son of David, have mercy on us. And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, yea, Lord. Then touched he their eyes, saying, According to your faith, be it unto you. And their eyes were opened.

¶ JOHN 11: 21. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know that, even now, whatsoever thou wilt ask of God, God will give it thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die. Believest thou this? She saith unto him, yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

9: 35. Jesus heard that they had cast him out: and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshipped him. And Jesus said, For judgment I am come into this world; that they which see not might see, and that they which see might be made blind.

PHIL. 3: 8. I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law; but that which is through the faith of Christ, the righteousness which is of God by faith: that I might know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death.

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§ 4. FAITH — HOW OBTAINED.

ROM. 10: 12. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the LORD, shall be saved. [Joel 2: 3.] How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad things of good things! [Isa. 52: 57.] But they have not all obeyed the gospel. For Esaias saith, LORD, who hath believed our report? [Isa. 53: 1.] So then, faith cometh by hearing, and hearing by the word of God.

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JOHN 20: 28. And Thomas answered and said unto him, My Lord, and my God. Jesus saith unto him, Thomas, because thou hast seen me thou hast believed: blessed are they that have not seen, and yet have believed. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

5: 44. How can ye believe which receive honor one of another, and seek not the honor that cometh from God?

14: 1. Ye believe in God: believe also in me.

Ps. 106: 11. The waters covered their enemies; then believed they his words; they sing his praise.

GAL. 5: 22. The fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith.

1 TIM. 1: 14. The grace of our Lord Jesus Christ was exceeding abundant with faith and love which is in Christ Jesus.

2 PETER 1: 1. To them that have obtained like precious faith with us, through the righteousness of God and our Savior Jesus Christ, grace and mercy be multiplied unto you, through the knowledge of God and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue.

¶ MAT. 16: 16. Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee; but my Father which is in heaven.

ROM. 12: 3. Think soberly as God hath dealt to every man the measure of faith.

1 COR. 2: 4. And my speech, and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God.

EPH. 2: 8. By grace are ye saved through faith, and that not of yourselves, it is the gift of God.

PHIL. 1: 29. Unto you it is given, on the behalf of Christ, not only to believe on him, but also so to suffer for his sake.

LUKE 17: 5. The apostles said unto the Lord, Increase our faith. And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine-tree, Be thou plucked up by the roots, and be thou planted in the sea, and it should obey you.

HEB. 12: 1. Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race set before us; looking unto Jesus, the author and finisher of our faith.

1 COR. 12: 8. To one is given by the Spirit the word of wisdom . . . to another the word of knowledge, to another faith, by the same Spirit.

JOHN 17: 20. Neither pray I for these alone; but for them also, which shall believe on me through their word.

ACTS 4: 4. Many of them which heard the word believed.

8: 12. They believed Philip, preaching the things concerning the kingdom of God, and the name of the Lord Jesus.

11: 19. They which were scattered abroad, upon the persecution that arose about Stephen, travelled as far as Phenice, . . . preaching the word . . . and the hand of the Lord was with them, and a great multitude believed. . . . Then tidings of these things came unto the ears of the church which was in Jerusalem, and they sent forth Barnabas. . . . He was a good man, and full of the Holy Ghost and of faith, and much people was added to the LORD.

¶ 14: 1. At Iconium, they went into a synagogue of the Jews, and so spake, that a great multitude, both of Jews, and also of the Greeks, believed.

26: 16. I have appeared unto thee for this purpose, to make thee a minister and a witness . . . delivering thee from the people, and from the Gentiles, unto whom now I send thee; to open their eyes, and to turn them from darkness to light, and

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from the power of Satan unto God; that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

1 Cor. 1: 21. It pleased God by the foolishness of preaching to save them that believe.

3: 5. Who is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

Phil. 1: 25. I shall abide and continue with you all for your furtherance and joy of faith.

1 Thess. 3: 2. We sent Timotheus, our brother and minister of God and fellow-laborer in the gospel of Christ, to establish you and comfort you concerning your faith.

How prevented.

John 5: 44. How can ye believe that receive honor one of another, and seek not the honor that cometh from God?

Luke 8: 12. The devil taketh away the word out of their hearts, lest they should believe and be saved.

John 8: 45. Because I tell you the truth, ye believe me not.

2 Cor. 4: 3. If our gospel be hid, it is hid to them that are lost: in whom the God of this world has blinded the mind of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine into them.

1 Tim. 6: 10. The love of money is the root of all evil, which, while some coveted after, they have erred from the faith, and have pierced themselves through with many sorrows.

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§ 5. EVIDENCE OF FAITH.

John 14: 11. Believe me, that I am in the Father, and the Father in me: or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

12: 42. Nevertheless, among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God.

Jesus cried, and said, He that believeth on me, believeth not on me, but on him that sent me; and he that seeth me, seeth him that sent me. I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

Luke 17: 18. There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way, thy faith hath made thee whole.

Mark 16: 16. He that believeth and is baptized shall be saved.... And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues: they shall take up serpents; and if they drink any deadly thing, it shall not hurt them. They shall lay hands on the sick, and they shall recover.

2 Cor. 13: 5. Examine yourselves, whether ye be in the faith; prove your own selves.

2 Tim. 4: 7. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them that love his appearing.

Ps. 116: 10. I believed, therefore have I spoken.

Acts 15: 8. God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith.

1 Cor. 13: 2. Though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

1 John 5: 10. He that believeth on the Son of God, hath the witness in himself.

1 Peter 2: 7. Unto you which believe, he (Christ) is precious.

[See "*Evidences of Piety.*"]

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§ 6. OBJECTS OF FAITH.

JOHN 14: 1. Ye believe in God, believe also in me.

11 : 27. I believe that thou art Christ the Son of God, that should come into the world.

16: 30. We believe ... that thou camest forth from God.

Acts 8: 37. I believe that Jesus Christ is the Son of God.

GAL. 2: 20. The life, that I now live in the flesh, I live by faith of the Son of God.

EPH. 3 : 17. I pray that Christ may dwell in your hearts by faith.

COL. 1: 23. Continue in the faith, grounded and settled, and be not moved away from the hope of the gospel.

2: 6. As ye have received Christ Jesus the Lord, so walk ye in him, rooted and built up in him, and established in the faith, as ye have been taught.

2 TIM. 1: 13. Hold fast the form of sound words, which thou hast heard, in faith and love, which is in Christ Jesus.

ACTS 20: 21. Paul testified, both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

2 THES. 2: 13. God hath from the beginning chosen you unto salvation through sanctification of the Spirit and belief of the truth.

JOHN 3: 23. This is the work of God, that ye believe on him whom he hath sent.

1 JOHN 6: 29. This is God's commandment, that we should believe on the name of his Son Jesus Christ, and love one another.

ROM. 6 : 8. If we be dead with Christ, we believe that we shall also live with him.

10 : 9. If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved.

1 THES. 4: 14. If we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with him.

HEB. 11: 6. He that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him.

2 COR. 4: 18. We look not at the things which are seen and are temporal; but at the things which are not seen and are eternal.

1 TIM. 6: 12. Fight the good fight of faith; lay hold on eternal life.

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§ 7. FRUITS OF FAITH.

HEB. 6: 12. Be ye followers of them who, through faith and patience, inherit the promises.

2 PETER 1: 5. Add to your faith, virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity; for if these things be in you and abound, they make you, that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

JUDE 20. Ye beloved, building yourselves up in your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ to eternal life.

REV. 13: 10. Here is the patience and the faith of the saints.

14: 12. Here are they that keep the commandments of God and the faith of Jesus.

ACTS 13: 39. By him all that believe are justified from all things, from which they could not be justified by the law of Moses.

ROM. 3: 25. Him (Christ Jesus) hath God set forth to be a propitiation through faith in his blood, to declare his righteousness, for the remission of sins ... to declare his righteousness, that he might be just, and yet the justifier of them that believe in Jesus.

4 : 5. He that worketh not, but believeth on him that justifieth the ungodly, his faith is counted to him for righteousness.

5 : 1. Being justified by faith, we have peace with God through our Lord Jesus Christ.

10 : 4. Christ is the end of the law for righteousness to every one that believeth.

GEN. 22 : 15. And the angel of the LORD called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the LORD, for because thou hast

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done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

GAL. 3: 22. The Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. —24. The law was our schoolmaster to bring us to Christ, that we might be justified by faith.

JOHN 1: 12. But as many as received Christ, to them gave he power to become the sons of God, even to them that believe on his name.

GAL. 3: 26. Ye are all the children of God, by faith in Jesus Christ.

JOHN 16: 27. The Father himself loveth you, because ye have loved me, and have believed that I came out from God.

¶ ACTS 10: 42. He commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and dead. To him gave all the prophets witness, that through his name whosoever believeth on him, shall receive remission of sins.

ROM. 15: 13. The God of hope fill you with all joy and peace in believing.

1 PETER 1: 8. In whom believing, ye rejoice with joy unspeakable and full of glory.

2: 7. To them that believe he is precious.

ROM. 9: 33. Behold I lay in Sion a stumbling-stone and Rock of offence, and whosoever believeth on him shall not be ashamed. (Isa. 28: 16.)

JOHN 3: 14. As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth on him should not perish, but have eternal life... For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life. — 17. God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God... He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

CHAPTER III.

CONFESSION OF CHRIST.

§ 1. PUBLIC PROFESSION REQUIRED.

MAT. 10: 32. Whosoever therefore shall confess me before men, him will I also confess before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. (Luke 12: 8.)

JOHN 12: 42. Nevertheless, among the chief rulers also many believed on him; but because of the Pharises they did not confess him, lest they should be put out of the synagogue. For they loved the praise of men more than the praise of God.

ROM. 10: 9. If thou shalt confess with thy mouth, the Lord Jesus, and shalt believe in thine heart that God raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.

HEB. 10: 23. Let us hold fast the profession of our faith without wavering.

PHIL. 2: 11. Every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

1 TIM. 6: 12. Fight the good fight of faith; lay hold on eternal life, whereunto thou art also called, having witnessed a good profession, before many witnesses.

HEB. 3: 1. Consider the Apostle and high priest of our profession, Christ Jesus.

4: 14. Seeing then we have a great high-priest that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession.

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10 : 23. Let us hold fast the profession of our faith without wavering.

1 JOHN 4 : 15. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God.

MARK 8 : 38. Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels. (L. 9: 26.)

2 TIM. 2 : 12. If we deny him, he also will deny us.

1 JOHN 2 : 23. Whosoever denieth the Son, the same hath not the Father.

CHAPTER IV.

THE CHURCH, OR CHRISTIAN ORGANIZATION.

§ 1. CHRISTIAN BELIEVERS A DISTINCT COMMUNITY OR CHURCH.

ACTS 12 : 5. Prayer was made without ceasing of the CHURCH unto God, for him [Peter.]

14 : 27. And when they were come and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.

ACTS 15 : 3. And being brought on their way, by the church, they passed through Phenice .... when they were come to Jerusalem they were received of the church, and of the apostles and elders.

1 COR. 1 : 1. Paul ... unto the church which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ, our Lord, Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ.

REV. 1 : 4. John, to the seven churches, which are in Asia.

2 : 1. Unto the angel of the church of Ephesus, &c.

ROM. 16 : 16. Salute one another with a holy kiss. The churches of Christ salute you.

16 : 5. Greet Priscilla and Aquila ... likewise the church that is in their house.

COL. 4 : 15. Salute ... Nymphas, and the church which is in his house, and when this epistle is read among you, cause that it be read in the church of the Laodiceans, and that ye likewise read the epistle from Laodicea.

PHIL. 1 : 1. Paul and Timothy ... unto Philemon ... and the church in thy house, grace to you, &c.

ACTS 8 : 1. At that time there was great persecution against the church which was at Jerusalem.

3 JOHN 9. I wrote unto the church.

2 COR. 6 : 14. Be ye not unequally yoked together with unbelievers : for what fellowship hath righteousness with unrighteousness ? and what communion hath light with darkness ? and what concord hath Christ with Belial ? or what part hath he that believeth with an infidel ? and what agreement hath the temple of God with idols ? for ye are the temple of the living God ; as God hath said, I will dwell in them, and walk in them ; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing ; and I will receive you ; and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

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§ 3. THE UNITY OF THE CHURCH.

MAT. 16: 18. On this rock will I build MY CHURCH.

ACTS 5: 11. Great fear came on all the church.

1 COR. 12: 12. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free ; and have been all made to drink into one Spirit.

GAL. 3: 26. For ye are all the children of God by faith in Christ Jesus. For as many of you as have

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been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

EPH. 4: 1. I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling: one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ.

5: 26. That he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish.

¶ COL. 1: 18. He (Christ) is the head of the body, the church.

1 COR. 1: 10. Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

3: 1. And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.... For whereas there is among you envying, and strife, and divisions, are ye not carnal and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? — 21. Therefore let no man glory in men; for all things are yours.... and ye ARE CHRIST'S, and Christ is God's.

12: 14. For the body is not one member but many. — 26. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. Now ye are the BODY of CHRIST, and members in particular.

1 PETER 5: 13. The church that is at Babylon, elected together with you, greeteth you.

ACTS 20: 28. Feed the church of God.

1 COR. 15: 9. I persecuted the church of God.

CHURCHES *only spoken of as existing in different places.*

ACTS 9: 31. Then had the churches rest.

15: 41. He (Paul) went through Syria and Cilicia, confirming the churches.

16: 5. So were the churches established in the faith.

1 COR. 7: 17. So ordain I, in all the churches.

REV. 1: 4. To the seven churches which are in Asia.

ACTS 2: 44. And all that believed were together, and had all things common, and sold their possessions and goods, and parted them to all men, as every man had need.

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§ 3. ORDINANCES OF THE CHURCH.

I. *Public Worship.*

1. *Appointed and Illustrated.*

MARK 16: 15. Go ye into all the world, and PREACH THE GOSPEL to every creature.

1 COR. 1: 21. After that, in the wisdom of God, the world by wisdom knew not God; it pleased God, by the foolishness of preaching, to save them that believe.

LUKE 9: 60. Let the dead bury their dead, but go thou and preach the kingdom of God.

4: 44. He, (Christ) preached in the synagogues of Galilee.

ACTS 13: 14. Paul.... came to Antioch, and went into the synagogue on the sabbath-day and sat down. And after the reading of the law and the prophets, the rulers of

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the synagogue sent unto them saying, Ye men and brethren, if ye have any word of exhortation for the people, say on. Then Paul stood up, and beckoning with his hand said, Men of Israel, and ye that fear God, give audience. — 42. And when the Jews were gone out of the synagogue, the gentiles besought that these words might be preached to them, the next sabbath.... And the next sabbath, came almost the whole city together, to hear the word of God.

MAT. 11: 5. The poor have the gospel preached unto them.

MARK 2: 2. Many were gathered together, insomuch that there was no room to receive them; no, not so much as about the door; and he preached the word unto them.

ACTS 17: 17. Therefore disputed he (Paul) in the synagogues with the Jews, and with the devout persons, and in the market daily with them that met with him.

JOHN 6: 59. These things said he in the synagogue, as he taught in Capernaum.

ACTS 11: 26. Then departed Barnabas to Tarsus to seek Saul, and when he had found him, he brought him to Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

HEB. 10: 24. Let us consider one another to provoke unto love, and to good works; not forsaking the assembling of yourselves together, as the manner of some is.

ACTS 18: 4. And he reasoned with them in the synagogue, and persuaded the Jews and the Greeks.

2. *Exercises.*

I. *Devotional Exercises.*

(1.) *Praise.* Ps. 100: 1. Make a joyful noise unto God, all ye lands. Serve the LORD with gladness: enter into his presence with thanksgiving... Enter into his gates with thanksgiving, and into his courts with praise. Be thankful unto him, and bless his name.

HEB. 2: 12. In the midst of the church will I sing praise unto thee.

Jer. 17: 26. They shall come from the cities of Judah, &c. ... bringing sacrifices of praise unto the house of the LORD.

Ps. 22: 25. My praise shall be of thee in the great congregation.

35: 18. I will give thee thanks in the great congregation; I will praise thee among much people.

107: 31. O that men would praise the LORD for his goodness, and for his wonderful works to the children of men. Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders.

108: 2. Awake, psaltery and harp; I myself will awake early. I will praise thee, O LORD among the people, and I will sing praises unto thee among the nations.

111: 1. I will praise the LORD with my whole heart, in the assembly of the upright, and in the congregation.

PSALM CXLVIII.

1. Praise ye the LORD.
Praise ye the LORD from the heavens:
Praise him in the heights.
Praise ye him, all his angels:
Praise ye him, all his hosts.
Praise ye him, sun and moon:
Praise him, all ye stars of light.
Praise him, ye heavens of heavens,
And ye waters that be above the heavens.
Let them praise the name of the LORD:
For he commanded, and they were created,
He hath also established them forever and ever:
He hath made a decree which shall not pass,
Praise the LORD from the earth,
Ye dragons, and all deeps;
Fire, and hail; snow, and vapors;
Stormy wind fulfilling his word:
Mountains, and all hills;
Fruitful trees, and all cedars:
Beasts, and all cattle;
Creeping things, and flying fowl:
Kings of the earth; and all people:
Princes, and all judges of the earth:
Both young men, and maidens;
Old men, and children:
Let them praise the name of the LORD:
For his name alone is excellent;
His glory is above the earth and heaven.
He also exalteth the horn of his people,
The praise of all his saints;
Even of the children of Israel, a people near unto him.
Praise ye the LORD.

PSALM CXLIX.

1. Praise ye the LORD.
Sing unto the LORD a new song,
And his praise in the congregation of saints,
Let Israel rejoice in him that made him:
Let the children of Zion be joyful in their King.
Let them praise his name in the dance:
Let them sing praises unto him with the timbrel and harp.
For the LORD taketh pleasure in his people:
He will beautify the meek with salvation.
Let the saints be joyful in glory:
Let them sing aloud upon their beds.
Let the high praises of God be in their mouth.

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PSALM CL.

1. Praise ye the LORD.
Praise God in his sanctuary:
Praise him in the firmament of his power.
Praise him for his mighty acts:
Praise him according to his excellent greatness.
Praise him with the sound of the trumpet:
Praise him with the psaltery and harp.
Praise him with the timbrel and dance:
Praise him with stringed instruments and organs.
Praise him upon the loud cymbals:
Praise him upon the high-sounding cymbals.
Let every thing that hath breath praise the LORD.
Praise ye the LORD.

ISA. 38: 20. We will sing my songs to the stringed instruments, all the days of our life, in the house of the LORD.

NEH. 12: 8. Mattaniah ... was over the thanksgiving, he and his brethren.

2 CHRON. 29: 27. When the burnt-offering began, the song of the LORD began also, with the trumpets, and with the instruments ordained by David, king of Israel; and all the congregation worshipped, and the singers sang, and the trumpeters sounded.

1 COR. 14: 26. How is it then brethren? when ye come together, every one of you hath a Psalm, hath a doctrine ... Let all things be done to edifying.

EPH. 5: 18. Be filled with the Spirit, speaking to yourselves in psalms, and hymns, and spiritual songs: singing, and making melody in your hearts to the LORD, giving thanks always for all things unto God, and the Father, in the name of our Lord Jesus Christ.

Col. 3: 16. Teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord.

JAMES 5: 13. Is any merry? let him sing psalms.

1 COR. 14: 15. I will sing with the spirit, and I will sing with the understanding also.

Men appointed to this service.

1 Kings 10: 12. 2 Chron. 9: 11. 1 Chron. 9: 33. 15: 27. Ezra 2: 41.

(2.) *Prayer.* LUKE 18: 1. Men ought always to pray. — 10. Two men went up into the temple to pray.

MAT. 6: 7. When ye pray, use not vain repetitions.

1 COR. 14: 15. I wil pray with the Spirit, and I will pray with the understanding also.

11: 13. Is it comely, that a woman pray to God uncovered?

1 Tim. 2: 8. I will that all men pray every where, lifting up holy hands, without wrath or doubting.

1 THESS. 5: 17. Pray without ceasing.

ACTS 6: 4. We will give ourselves continually unto prayer, and to the ministry of the word.

12: 5. Peter, therefore, was kept in prison; but prayer was made without ceasing of the church unto God for him.

1 TIM. 2: 1. I exhort, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men.

1 K. 8: 22. And Solomon stood before the altar of the LORD, in the presence of all the congregation of Israel, and spread out his hands toward heaven. (See his dedicatory prayer.) — 54. And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, from kneeling on his knees, with his hands spread up to heaven.

ACTS 20: 36. And when he Paul had thus spoken, he kneeled down and prayed with them all.

(See "*Christian Duties.*")

II. *Religious Instruction.*

Ps. 40: 9. I have preached righteousness in the great congregation. Lo! I have not refrained my lips, O LORD, thou knowest. I have not hid thy righteousness in my heart. I have declared thy faithfulness and thy salvation: I have not concealed thy loving-kindness and thy truth from the great congregation.

COL. 3: 16. Let the word of Christ dwell in you richly in all wisdom.

1 COR. 14: 18. I thank my God, I speak with tongues more than ye all: yet in the church I would rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.

ACTS 18: 26. *Apollos* spake and taught diligently the things of the Lord... He began to speak boldly in the synagogue. — 28. He mightily convinced the Jews, and that pub-

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licly, showing by the scriptures that Jesus was Christ.

Ex. 24: 12. The Lord said unto Moses, I will give thee a law and commandments which I have written, that thou mayest teach them.

Neh. 8: 8. The Levites read in the book of the law of God distinctly, and gave the sense, and caused them to understand the reading.

Acts 20: 20. I have kept back nothing that was profitable unto you; but have showed you, and have taught you publicly, and from house to house.

(See "*Means of Grace*," "*Word of God*." p. 131.)

III. *Benedictions.*

2 Cor. 13 : 14. The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

Num. 6 : 24. The Lord bless thee, and keep thee : the Lord make his face shine upon thee, and be gracious unto thee : the Lord lift up his countenance upon thee, and give thee peace. And they shall put my name upon the children of Israel; and I will bless them.

Ps. 134 : 3. The Lord that made heaven and earth bless thee out of Zion.

Rom. 16 : 24. The grace of our Lord Jesus Christ be with you all. Amen.

Now to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith : to God only wise be glory through Jesus Christ forever. Amen.

Gal. 6 : 18. The grace of our Lord Jesus Christ be with your spirit. Amen.

Eph. 6 : 23. Peace be to the brethren and love, with faith from God the Father, and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.

Col. 4 : 18. Grace be with you. Amen.

1 Peter 5 : 14. Peace be with you all that are in Christ Jesus. Amen.

2 Peter 3 : 18. Grow in grace and in the knowledge of our Lord and Savior Jesus Christ. To him be glory, now and forever. Amen.

Rev. 22 : 21. The grace of our Lord Jesus Christ be with you all. Amen.

3. *Meetings for Devotional Exercises.*

Mat. 18 : 19. If two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I, in the midst of them.

John 20 : 19. The same day at evening, being the first day of the week . . . the disciples were assembled. — 26. After eight days, again the disciples were within.

Acts 3 : 1. Peter and John went up together into the temple at the hour of prayer, being the ninth hour.

1 : 13. When they were come in, they went up into an upper room . . . where abode Peter, &c. . . . These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

6 : 4. We will give ourselves continually unto prayer, and to the ministry of the word.

12 : 5. Prayer was made, without ceasing, of the church unto God for him.

16 : 13. On the sabbath we went out of the city by a river side, where prayer was wont to be made.

Luke 9 : 18. As he (Christ) was alone praying, his disciples were with him. — 28. About an eight days after these sayings, he took Peter and John and James and went up into a mountain to pray.

11 : 1. As he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray.

II. *Seal of Covenant.*

BAPTISM.

1. *Baptism of John.*

Mat. 3 : 5. Then went out to him

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Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins... Many of the Pharisees and Sadducees came to his baptism. — 11. I indeed baptize you with water unto repentance,... he shall baptize you with the Holy Ghost and with fire. — 13. Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water.

MARK 1: 4. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

JOHN 3: 23. And John was baptizing in Enon, near to Salim, because there was much water there; and they came and were baptized.

MAT. 3: 11. I indeed baptize you with water, unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner: but he will burn up the chaff with unquenchable fire.

ACTS 19: 3. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, That they should believe on him which should come after him, that is on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus.

2. *Christian Baptism.*

MAT. 28: 19. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

MARK 16: 16. He that believeth and is baptized shall be saved.

JOHN 3: 25. Then there arose a question between some of John's disciples and the Jews about purifying. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him.

4: 1. When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (though Jesus himself baptized not, but his disciples,) he left Judea, and departed again into Galilee.

ACTS 1: 5. For John truly baptized with water; but ye shall be baptized with the Holy Ghost, not many days hence.

2: 4. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the spirit gave them utterance.

2: 38. Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins.

2: 41. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

¶ 8: 12. When they believed Philip... they were baptized, both men and women.... Simon was baptized. — 35. Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commandthe chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up ont of the water, the spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

10: 47. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

13: 23. Of this man's seed hath God, according to his promise, rais-

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ed unto Israel a Savior, Jesus: when John had first preached before his coming the baptism of repentance to all the people of Israel.

9: 18. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

16: 33. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

16: 14. A certain woman named Lydia, ... which worshipped God heard us; whose heart the Lord opened, that she attended to those things which were spoken of Paul, ... she was baptized and her household.

¶ Gal. 3: 26. Ye are all the children of God by faith in Christ Jesus. For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female; for ye are all one in Christ.

Rom. 6: 2. How shall we that are dead to sin live any longer therein? Know ye not, that as many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead, by the glory of the Father, even so we also should walk in newness of life. For if we be planted together in the likeness of his death, we shall be also in the likeness of his resurrection; knowing this that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

Col. 2: 11. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh: by the circumcision of Christ, buried with him in baptism; wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses.

1 Peter 3: 17. For it is better, if the will of God be so, that ye suffer for well-doing, than for evil-doing. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison, which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few (that is, eight) souls, were saved by water: the like figure whereunto, even baptism, doth also now save us; (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ; who is gone into heaven, and is on the right hand of God; angels, and authorities, and powers being made subject unto him.

1 Cor. 1: 13. Were ye baptized in the name of Paul? I thank God that I baptized none of you, but Crispus and Gaius, lest any should say that I had baptized in my own name.... Christ sent me, not to baptize, but to preach the gospel.

10: 1. Moreover, brethren, I would not that ye should be ignorant how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea.

3. *Relation of Baptism to Circumcision, and other Jewish Rites.*

Rom. 2: 25. For circumcision verily profiteth, if thou keep the law; but if thou be a breaker of the law, thy circumcision is made uncircumcision. Therefore, if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law? For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter: whose praise is not of men, but of God.

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GEN. 17: 7. I will establish my covenant with thee and with thy seed after thee in their generations for an everlasting covenant. — 11. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.

ROM. 4: 11. And he received the sign of circumcision; a seal of the righteousness of faith, which he had, being uncircumcised; that he might be the father of all them that believe, though they be not circumcised.

EX. 24: 6. And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar. And he took the book of the covenant and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant which the LORD hath made with you concerning all these words.

MARK 7: 4. And when they come from the market, except they WASH [baptize] they eat not. And many other things there be, which they have received to hold, as the WASHING [baptizing] of cups and pots, brazen vessels and tables.

HEB. 9: 9. The first tabernacle was a figure for the time then present in which were offered, both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience, which stood only in meats and drinks and diverse WASHINGS [baptisms] carnal ordinances, imposed on them till the time of reformation.

LUKE 11: 38. When the Pharisee saw it, he marvelled that he had not first WASHED [baptized] before dinner.

III. *Memorials.*

1. *Of Deliverance among the Jews.*

JOSH. 4: 1. And it came to pass, when all the people were clean passed over Jordan that the LORD spake unto Joshua, saying, Take you twelve men out of the people, out of every tribe a man, and command ye them, saying, Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, twelve stones, and ye shall carry them over with you, and leave them in the lodging-place, where ye shall lodge this night.

19. And the people came up out of Jordan, on the tenth day of the first month, and encamped in Gilgal, in the east border of Jericho. And those twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal. And he spake unto the children of Israel, saying, When your children shall ask their fathers in time to come, saying, What mean these stones? Then ye shall let your children know, saying, Israel came over this Jordan on dry land. For the LORD your God dried up the waters of Jordan from before you, until ye were passed over, as the LORD your God did to the Red sea, which he dried up from before us, until we were gone over: that all the people of the earth might know the hand of the LORD, that it is mighty: that ye might fear the LORD your God forever.

2. *Memorial of Christ's Death for Sin.*

The Sacrament.

MAT. 26: 26. As they were eating, Jesus took bread and blessed it and break it, and gave it to the disciples and said, Take, eat; this is my body. And he took the cup and gave thanks and gave it to them, saying, Drink ye all of it; for this is my blood of the New Testament, which is shed for many, for the remission of sins. For I say unto you, I will not drink henceforth of the fruit of the vine, until that day when I drink it new with you in my Father's kingdom. And when they had sung an hymn, they went out into the Mouut of Olives.

MAT. 14: 22. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the New Testament, which is shed for many. Verily, I say unto you, I will drink no more of the fruit of the vine, until that day that I drink

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it new in the kingdom of God. And when they had sung a hymn, they went out into the Mount of Olives.

LUKE 22 : 14. And when the hour was come, he sat down, and the twelve Apostles with him. And he said unto them, with desire I have desired to eat this passover with you before I suffer. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves. For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you : this do in remembrance of me. Likewise also the cup after supper, saying, This is the New Testament in my blood, which is shed for you. But behold, the hand of him that betrayeth me is with me on the table.

1 COR. 11. 23. For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread : and when he had given thanks, he brake it, and said, Take, eat : this is my body which is broken for you : this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood : this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.

Manner of observing this Ordinance.

ACTS 20 : 7. On the first day of the week, when the disciples came together to break bread, Paul preached unto them.

1 COR. 10 : 16. The cup of blessing which we bless, is it not the communion of the blood of Christ ? The bread which we break, is it not the communion of the body of Christ ? For we being many are one body and one bread ; for we are all partakers of that one bread.

5 : 7. Purge out the old leaven, that ye may be a new lump, as ye are unleavened ; for even Christ, our passover is sacrificed for us. Therefore let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness ; but with the unleavened bread of sincerity and truth.

10 : 21. Ye cannot drink the cup of the Lord and the cup of devils ; we cannot be partakers of the Lord's table and the table of devils.

11 : 27. Whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if ye would judge yourselves, ye should not be judged.

[*For services at the communion table see our Savior's conversation at the appointment of the ordinance. John* 13 *to* 16, *and his prayer, John* 17.]

IV. *Religious Festivals.*

1. *Thanksgivings for Mercies and Deliverances.*

(1.) *Moses and Miriam.*

EX. 15 : 1. I will sing unto the LORD ; for he hath triumphed gloriously : the horse and his rider hath he thrown into the sea. The LORD is my strength and my song : and he is become my salvation. — 21. And Miriam answered them : Sing ye to the LORD ; for he hath triumphed gloriously ; the horse and his rider hath he thrown into the sea.

(2.) *Deborah and Barak.*

JUDG. 5 : 2. Praise ye the LORD for the avenging of Israel, when the people willingly offered themselves. I, even I, will sing unto the LORD ; I will sing praise unto the LORD God of Israel. — 9. My heart is toward the governors of Israel, who offered willingly of their substance ; praise ye the LORD.

(3.) *David.*

2 SAM. 22 : 1. And David spake

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unto the LORD the words of this song, in the day that the LORD had delivered him out of the hand of all his enemies, and out of the hand of Saul: and he said,

The LORD is my rock, and my fortress, and my deliverer;
The God of my rock; in him will I trust:
He is my shield, and the horn of my salvation,
My high tower, and my refuge, my Savior;
Thou savest me from violence.
I will call on the LORD, who is worthy to be praised:
So shall I be saved from mine enemies.
When the waves of death compassed me,
The floods of ungodly men made me afraid;
The sorrows of hell compassed me about;
The snares of death prevented me;
In my distress I called upon the LORD,
And cried to my God:
And he did hear my voice out of his temple,
And my cry did enter into his ears.—
17. He sent from above, he took me;
He drew me out of many waters;
He delivered me from my strong enemy,
And from them that hated me:
For they were too strong for me,
They prevented me in the day of my calamity:
But the LORD was my stay.
He brought me forth also into a large place:
He delivered me, because he delighted in me.
The LORD rewarded me according to my righteousness:
According to the cleanness of my hands hath he recompensed me.
For I have kept the ways of the LORD,
And have not wickedly departed from my God.

(4.) *Solomon at the Dedication of the Temple.*

1 KINGS 8: 55. He stood and blessed all the congregation of Israel with a loud voice, saying, Blessed be the LORD that hath given rest unto his people, according to all that he promised. — 65. And at that time Solomon held a feast and all Israel with him, a great congregation... seven days and seven days, even fourteen days. On the eighth day he sent the people away, and they blessed the king and went unto their tents joyful and glad of heart, for all the goodness that the LORD had done for David his servant, and for Israel his people.

(5.) *Nehemiah and Ezra, at the Restoration.*

NEH. 8: 1. And all the people gathered themselves together as one man into the street that was before the water gate. — 5. And Ezra opened the book in the sight of all the people; (for he was above all the people;) and when he opened it, all the people stood up: and Ezra blessed the LORD, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the LORD with their faces to the ground. — 8. So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading. And Nehemiah, which is the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto the LORD your God; mourn not, nor weep. For all the people wept, when they heard the words of the law. Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our LORD: neither be ye sorry; for the joy of the LORD is your strength. So the Levites stilled all the people, saying, Hold your peace, for the day is holy; neither be ye grieved. And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them. — 18. And there was very great gladness. Also day by day, from the first day unto the last day, he read in the book of the law of God. And they kept the feast seven days; and on the eighth day was a solemn assembly, according unto the manner.

2. *Public Fasting.*

EZRA 8: 21. Then I proclaimed a fast there at the river Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance. For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God is upon all them for good, that seek him... So we fasted and besought our God for this, and he was entreated of us.

ESTH. 4: 16. Gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink, three days, night or day; I also, and my maidens will fast likewise. So will I go in unto the king, which is not according to the law; and if I perish, I perish.

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Isa. 58 : 3. Wherefore have we fasted say they, and thou seest not? wherefore have we afflicted our soul and thou takest no knowledge? Behold, in the day of your fast ye find pleasure and exact all your labors. Behold ye fast for strife and debate; and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? A day for a man to afflict his soul? Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast, and an acceptable day to the Lord?

Is not this the fast, that I have chosen: to loose the bands of wickedness; to undo the heavy burthens, and to let the oppressed go free; and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him, and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning.

1 Sam. 7 : 6. And they gathered together to Mizpeh... and fasted on that day, and said there, We have sinned against the Lord. — 10. And the Lord thundered with a great thunder upon the Philistines, and they were smitten before Israel.

Neh. 1 : 4. When I heard their words, I sat down and wept, and mourned certain days, and fasted and prayed before the God of heaven. (See *Prayer.*)

Dan. 9 : 3. I set my face unto the Lord, to seek by prayer and by supplication with fasting and sackcloth and ashes. (See *Prayer.*)

¶ Joel 2 : 12. Therefore also now turn ye unto me with all your heart, and with fasting, and with weeping, and with mourning, and rend your heart and not your garment, and turn unto the Lord your God; for he is gracious and merciful, slow to anger and of great kindness, and repenteth him of the evil. — 15. Blow the trumpet in Zion; sanctify a fast; call a solemn assembly; gather the people; sanctify the congregation; assemble the elders; gather the children and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar; and let them say, Spare thy people, O Lord, and give not thine heritage to reproach.

Mat. 6: 16. When ye fast, be not as the hypocrites of a sad countenance; for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward. But thou, when thou fastest, anoint thy head, and wash thy face, that thou appear not unto men to fast; but unto thy Father which is in secret, and thy Father which seeth in secret, himself shall reward you openly.

Acts 14: 23. And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord on whom they believed.

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§ 5. MINISTERS OF INSTRUCTION, AND GOVERNMENT IN THE CHURCH.

I. *The ministry appointed, with their instructions.*

Mark 3: 14. He ordained twelve, that they might be with him, and that he might send them out to preach.

Mat. 9: 37. Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.

10: 1. And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease.

5. These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses; nor scrip for your journey, neither two coats, neither shoes,

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nor yet staves: for the workman is worthy of his meat. And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence. And when ye come into a house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house, or city, shake off the dust of your feet. Verily, I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah, in the day of judgment, than for that city. Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues: and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another. For verily I say unto you, Ye shall not have gone over the cities of Israel till the Son of man be come. The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? Fear them not therefore. For there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops.

¶ Luke 10: 1. After these things, the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest. Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes: and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you. And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. And he said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice because your names are written in heaven.

Acts 12: 25. And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname was Mark.

13: 1. Now there were, in the church that was at Antioch, certain prophets and teachers; as Barnabas, and Simeon, that was called Niger, and Lucius, of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away.

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¶ 14: 23. And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

20: 17. And from Miletus he sent to Ephesus, and called the elders of the church. — 28. Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God.

21: 8. And we entered into the house of Philip the evangelist, which was one of the seven; and abode with him. And the same man had four daughters, virgins, which did prophesy. And as we tarried there many days, there came down from Judea a certain prophet, named Agabus.

Rom. 1: 1. Paul, a servant of Jesus Christ, called to be an Apostle, separated unto the gospel of God, (which he had promised afore by his prophets in the Holy Scriptures,) concerning his Son Jesus Christ our Lord.

1 Cor. 12: 4. Now there are diversities of gifts, but the same Spirit: and there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another, the word of knowledge by the same Spirit; to another, faith by the same Spirit; to another, the gifts of healing by the same Spirit; to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues. But all these worketh that one and the self-same Spirit, dividing to every man severally as he will. — 27. Now ye are the body of Christ, and members in particular. And God hath set some in the church, first, Apostles, secondarily, prophets, thirdly, teachers, after that, miracles, then gifts of healing, helps, governments, diversities of tongues. Are all Apostles? are all prophets? are all teachers? are all workers of miracles? have all the gifts of healing? do all speak with tongues? do all interpret?

But covet earnestly the best gifts.

¶ 2 Cor. 2: 14. Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place! For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish: to the one we are the savor of death unto death; and to the other the savor of life unto life. And who is sufficient for these things? For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

5: 20. Now then, we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God.

1 Cor. 14: 1. Follow after charity, and desire spiritual gifts, but rather that ye may prophesy. For he that speaketh in an unknown tongue, speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries. But he that prophesieth, speaketh unto men to edification, and exhortation, and comfort. He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church. I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

2 Cor. 10: 7. Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we Christ's. For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed.

Eph. 3: 7. Whereof I was made a minister according to the gift of the grace of God given unto me by the effectual working of his power: (unto me, who am less than the least of all saints, is this grace given,) that I should preach among the Gentiles the unsearchable riches of Christ: and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ,

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to the intent that now unto the principalities and powers, in heavenly places, might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord: in whom we have boldness and access with confidence by the faith of him. Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

Eph. 4: 11. And he gave some Apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

1 Tim. 1: 12. And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief.

John 20: 21. As my Father hath sent me, even so send I you.

Rom. 1: 1. Paul, called to be an Apostle, separated unto the gospel of God.

Heb. 5: 4. No man taketh this honor to himself; but he that is called of God, as was Aaron.

2 Tim. 2: 2. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

II. *The character they should possess.*

Mat. 10: 16. Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

2 Cor. 3: 1. Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you? Ye are our epistle written in our hearts, known and read of all men: forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God: not in tables of stone, but in fleshly tables of the heart. And such trust have we through Christ to God-ward: not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God; who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

1 Thess. 2: 5. For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God is witness: nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the Apostles of Christ. But we were gentle among you, even as a nurse cherisheth her children: so, being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. For ye remember, brethren, our labor and travail: for laboring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God. Ye are witnesses, and God also, how holily, and justly, and unblamably we behaved ourselves among you that believe: as ye know how we exhorted, and comforted, and charged every one of you, as a father doth his children, that ye would walk worthy of God, who hath called you unto his kingdom and glory.

¶ 1 Tim. 3: 1. This is a true saying, if a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient; not a brawler; not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?) not a novice, lest being lifted up with pride he fall into the condemnation of the Devil: moreover, he must have a good report of them which are without; lest he fall into reproach and the snare of the Devil.

4: 12. Let no man despise thy youth. But be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

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Isa. 52: 11. Be ye clean that bear the vessels of the Lord.

Rom. 2: 21. Thou that teachest another, teachest thou not thyself?

2 Cor. 6: 3. Giving no offence, that the ministry be not blamed, in all things approving ourselves as the ministers of God.

1 Cor. 9: 27. But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway.

1 Tim. 6: 11. Thou, O man of God, follow after righteousness, godliness, faith, love, patience, meekness. — 14. Keep this commandment without spot, unrebukable.

2 Tim. 2: 1. Thou, therefore, my son, be strong in the grace that is in Christ Jesus . . endure hardness as a good soldier of Jesus Christ. No man that warreth, entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier. — 15. Study to show thyself approved unto God; a workman that needeth not to be ashamed: rightly dividing the word of truth.

III. *Duties of the Ministry.*

Mat. 10: 26. Fear them not, therefore, for there is nothing covered that shall not be known. What I tell you in darkness, that speak ye in the light; and what ye hear in the ear, that preach ye upon the housetops.

1 Cor. 2: 1. And I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto yon the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit, and of power: that your faith should not stand in the wisdom of men, but in the power of God. Howbeit, we speak wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of this world, that come to naught: but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory; which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.

4: 9. For I think that God hath set forth us the Apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honorable, but we are despised. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place, and labor, working with our own hands: being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat: we are made as the filth of the world, and are the off-scouring of all things unto this day.

¶ 9: 16. For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel! For if I do this thing willingly, I have a reward; but if against my will, a dispensation of the gospel is committed unto me. For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law: to the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake, that I may be partaker thereof with you.

2 Cor. 4: 1. Therefore, seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty; not walking in craftiness, nor handling the word of God deceitfully; but, by manifestation of the truth, commending ourselves to every man's conscience in the sight of God. — 5. For we

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preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you. We having the same spirit of faith, according as it is written,

> I believed, and therefore have I spoken;

we also believe, and therefore speak; knowing, that he, which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you. For all things are for your sakes, that the abundant grace might, through the thanksgiving of many, redound to the glory of God.

1 Cor. 14: 6. Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine? And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? for if the trumpet give an uncertain sound, who shall prepare himself to the battle? So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air. — 12. Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church. — 15. What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. Else, when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest. For thou verily givest thanks well, but the other is not edified. I thank my God, I speak with tongues more than ye all: yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue. Brethren, be not children in understanding: howbeit, in malice be ye children, but in understanding be men. In the law it is written,

> With men of other tongues and other lips will I speak unto this people;
> And yet for all that will they not hear me, saith the Lord.

Wherefore togues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe. If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad? But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: and thus are the secrets of his heart made manifest; and so falling down on his face, he will worship God, and report that God is in you of a truth.

2 Cor. 6: 1. We then as workers together with him, beseech you also that ye receive not the grace of God in vain: (for he saith,

> I have heard thee in a time accepted,
> And in the day of salvation have I succored thee:
> Behold now is the accepted time!
> Behold, now is the day of salvation!)

giving no offence in any thing, that the ministry be not blamed: but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the

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armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things. O ye Corinthians, our mouth is open unto you, our heart is enlarged. Ye are not straitened in us, but ye are straitened in your own bowels. Now for a recompense in the same (I speak as unto my children,) be ye also enlarged.

¶ 7: 2. Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man. I speak not this to condemn you; for I have said before, that ye are in our hearts to die and live with you. Great is my boldness of speech toward you, great is my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation.

11: 21. Howbeit, whereinsoever any is bold, (I speak foolishly,) I am bold also; are they Hebrews? so am I: are they Israelites? so am I: are they the seed of Abraham? so am I: are they ministers of Christ? (I speak as a fool,) I am more; in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft; of the Jews five times received I forty stripes save one: thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides these things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not. In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me: and through a window in a basket was I let down by the wall, and escaped his hands.

12: 7. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong. I am become a fool in glorying, ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest Apostles, though I be nothing. Truly the signs of an Apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

¶ PHIL. 1: 12. But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel; so that my bonds in Christ are manifest in all the palace, and in all other places, and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear. Some indeed preach Christ even of envy and strife; and some also of good will. The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds. But the other of love, knowing that I am set for the defence of the gospel. What then? notwithstanding, every way, whether in pretence or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice. For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit

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of Jesus Christ, according to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also, Christ shall be magnified in my body, whether it be by life, or by death. For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labor; yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: nevertheless, to abide in the flesh is more needful for you. And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith; that your rejoicing may be more abundant in Jesus Christ for me, by my coming to you again.

2: 19. But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state. For I have no man likeminded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's. But ye know the proof of him, that as a son with the father, he hath served with me in the gospel.

¶ Col. 1: 23. Whereof I Paul am made a minister; who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Chrst in my flesh for his body's sake, which is the church: whereof I am made a minister, according to the dispensation of God, which is given to me for you, to fulfil the word of God: even the mystery which hath been hid from ages, and from generations; but now is made manifest to his saints, to whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: whereunto I also labor, striving according to his working, which worketh in me mightily.

1 Tim. 1: 18. This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare, holding faith and a good conscience; which some having put away, concerning faith have made shipwreck: of whom is Hymeneus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

¶ Jer. 3: 15. I will give you pastors according to mine own heart, that shall feed you with knowledge and understanding.

Mat. 28: 19. Go ye and teach all nations... teaching them to observe all things whatsoever I have commanded you.

1 Tim. 4: 6. If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained. But refuse profane and old wives' fables, and exercise thyself rather unto godliness. For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. This is a faithful saying, and worthy of all acceptation. For therefore we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, especially of those that believe. These things command and teach. — 13. Till I come give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto thy doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee.

5: 17. Let the elders, that rule well, be counted worthy of double honor, especially they who labor in the word and doctrine. For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn; and, The laborer is worthy of his reward. Against an elder receive not an accusation, but before two or three witnesses. Them that sin rebuke before all, that others also may fear. I charge thee before God, and the Lord Jesus Christ, and

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the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality. Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

¶ 2 Tim. 2: 1. Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things, that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, yet is he not crowned, except he strive lawfully. The husbandman that laboreth must be first partaker of the fruits. Consider what I say; and the Lord give thee understanding in all things. — 11. It is a faithful saying; for if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us: if we believe not, yet he abideth faithful: he cannot deny himself. Of these things put them in remembrance, charging them before the Lord that they strive not about words, to no profit, but to the subverting of the hearers. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymeneus and Philetus, who concerning the truth have erred, saying, That the resurrection is past already; and overthrow the faith of some. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his; and, Let every one that nameth the name of Christ depart from iniquity. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the master's use, and prepared unto every good work. Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

4: 5. But watch thou in all things, endure afflictions, do the work of an Evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand: I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

¶ Titus 1: 5. For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain Elders in every city, as I had appointed thee; if any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly. For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate, holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

1 Peter 5: 1. The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind: neither as being lords over God's heritage, but being ensamples to the flock: and when the

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chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility :

For God resisteth the proud,
And giveth grace to the humble.

ACTS 11 : 22. Then tidings of these things came unto the ears of the church which was in Jerusalem, and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they should cleave unto the Lord. For he was a good man, and full of the Holy Ghost, and of faith : and much people was added unto the Lord.

IV. *Ministry to be supported.*

1 COR. 9: 1. Am I not an Apostle ? am I not free ? have I not seen Jesus Christ our Lord ? are not ye my work in the Lord ? If I be not an Apostle unto others, yet doubtless I am to you: for the seal of mine Apostleship are ye in the Lord. Mine answer to them that do examine me is this. Have we not power to eat and to drink ? have we not power to lead about a sister, a wife, as well as other Apostles, and as the brethren of the Lord, and Cephas ? Or I only and Barnabas, have not we power to forbear working ? Who goeth a warfare any time at his own charges ? who planteth a vineyard, and eateth not of the fruit thereof ? or who feedeth a flock, and eateth not of the milk of the flock ? Say I these things as a man ? or saith not the law the same also ? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen ? or saith he it altogether for our sakes ? For our sakes, no doubt, this is written : that he that ploweth should plow in hope ; and that he that thrasheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things ? If others be partakers of this power over you, are not we rather ? Nevertheless we have not used this power : but suffer all things, lest we should hinder the gospel of Christ. Do ye not know that they which minister about holy things live of the things of the temple, and they which wait at the altar are partakers with the altar ? Even so hath the Lord ordained, that they which preach the gospel should live of the gospel. But I have used none of these things: neither have I written these things, that it should be so done unto me: for it were better for me to die, than that any man should make my glorying void. For though I preach the gospel, I have nothing to glory of : for necessity is laid upon me ; yea, woe is unto me, if I preach not the gospel ! For if I do this thing willingly, I have a reward ; but if against my will, a dispensation of the gospel is committed unto me. What is my reward then ? Verily, that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel. For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews ; to them that are under the law, as under the law, that I might gain them that are under the law ; to them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law : to the weak became I as weak, that I might gain the weak : I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake, that I may be partaker thereof with you.

¶ 2 COR. 11: 7. Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely ? I robbed other churches, taking wages of them, to do you service. And when I was present with you, and wanted, I was chargeable to no man : for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself. As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia. Wherefore ? because I love you not? God knoweth.

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12: 13. For what is it wherein ye were inferior to other churches, except it be that I myself was not burdensome to you? forgive me this wrong.

Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours, but you. For the children ought not to lay up for the parents, but the parents for the children. And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved. But be it so.

I did not burden you: nevertheless, being crafty, I caught you with guile. Did I make a gain of you by any of them whom I sent unto you? I desired Titus, and with him I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? walked we not in the same steps?

MAT. 10: 9. Provide neither gold, nor silver, nor brass, in your purses; nor scrip for your journey; neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat.

LUKE 22: 35. When I sent you without purse and scrip and shoes lacked ye any thing? And they said, Nothing.

GAL. 6: 6. Let him that is taught in the word communicate to him that teacheth, in all good things.

V. *Duties toward the Ministry.*

MAT. 10: 40. He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me. He that receiveth a prophet, in the name of a prophet, shall receive a prophet's reward; and he that receiveth a righteous man, in the name of a righteous man, shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily, I say unto you, he shall in no wise lose his reward.

LUKE 10: 10. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you. But I say unto you, That it shall be more tolerable in that day for Sodom than for that city. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. And thou, Capernaum! which art exalted to heaven, shalt be thrust down to hell. He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.

JOHN 13: 20. Verily, verily, I say unto you, He that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him that sent me.

1 THESS. 5: 12. And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you, and to esteem them very highly in love for their work's sake.

PHIL. 2: 29. Receive him therefore in the Lord with all gladness; and hold such in reputation. Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

¶ HEB. 13: 7. Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation: Jesus Christ the same yesterday, and to-day, and forever. Be not carried about with divers and strange doctrines: for it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein. Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you. Pray for us: for we trust we have a good conscience, in all things willing to live honestly. But I beseech you the rather to do this, that I may be restored to you the sooner.

MAL. 3: 8. Will a man rob God?

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Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings... Bring ye all the tithes into the store-house... and prove me now herewith saith the Lord of Hosts, if I will not open the windows of heaven and pour you out a blessiug, that there shall not be room enough to receive it.

VI. *The Minister's Reward.*

LUKE 22 : 29. I appoint unto you a kingdom.

JOHN 4 : 35. Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth, and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors.

1 COR. 3 : 7. So then, neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one; and every man shall receive his own reward, according to his own labor. For we are laborers together with God; ye are God's husbandry; ye are God's building. According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

PHIL. 1 : 21. For me to live is Christ; but to die is gain.

JER. 33 : 20. If ye can break my covenant of the day and my covenant of the night....then may also my covenant be broken....with the Levites, the priests, my ministers.

DAN. 12 : 3. They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever.

MAT. 5 : 19. Whosoever shall do and teach these commandments, the same shall be called great in the kingdom of heaven.

LUKE 12 : 42. Who then is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his Lord when he cometh shall find so doing.

ISA. 52 : 7. How beautiful upon the mountains are the feet of him that bringeth good tidings; that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up their voice; with the voice together shall they sing.

VII. *Ministerial Responsibilities.*

EZEK. 3 : 17. Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again, when a righteous man doth turn from his righteousness and commit iniquity, and I lay a stumbling-block before him, he shall die: because thou hast not given him warning, he shall die in his sin, snd his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he

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is warned : also thou hast delivered thy soul.

Heb. 13 : 17. They watch for your souls as they that must give account, that they may do it with joy and not with grief.

2 Cor. 2 : 15. For we are unto God a sweet savor of Christ, in them that are saved and in them that perish ; to the one we are a savor of death unto death, and to the other of life unto life. And who is sufficient for these things ?

VIII. *Officers of Secular Affairs.*

Acts 6: 1. And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch, whom they set before the Apostles: and when they had prayed, they laid their hands on them. And the word of God increased ; and the number of the disciples multiplied in Jerusalem greatly ; and a great company of the priests were obedient to the faith.

Phil. 1: 1. Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus, which are at Philippi, with the bishops and deacons.

1 Tim. 3: 8. The deacons must be grave, not double-tongued, not given to much wine, not greedy of filthy lucre ; holding the mystery of the faith in a pure conscience. And let these also first be proved ; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers ; sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they, that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

IX. *False Teachers.*

Mat. 7 : 15. Beware of false prophets, which come to you in sheep's clothing, but inwardly, they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles ? Even so every good tree bringeth forth good fruit ; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore, by their fruits ye shall know them.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name ? and in thy name have cast out devils ? and in thy name done many wonderful works ? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

Acts 19: 13. Then certain of the vagabond Jews, exorcists, took upon them to call over them, which had evil spirits, the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. And there were seven sons of one Sceva a Jew, and chief of the priests, which did so. And the evil spirit answered and said, Jesus I know, and Paul I know ; but who are ye ? And the man in whom the evil spirit was, leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. And this was known to all the Jews and Greeks also dwelling at Ephesus: and fear fell on them all, and the name of the Lord Jesus was magnified.

20: 29. For I know that after my departure, shall grievous wolves enter in among you not sparing the flock. Also of your own selves shall

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men arise, speaking perverse things, to draw away disciples after them.

2 Cor. 11: 12. But what I do, that I will do, that I may cut off occasion from them which desire occasion: that wherein they glory, they may be found even as we. For such are false Apostles, deceitful workers, transforming themselves into the Apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light, therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works. I say again, let no man think me a fool: if otherwise, yet as a fool receive me, that I may boast myself a little. That which I speak, I speak it not after the Lord, but as it were foolishly, in this confidence of boasting.

¶ 2 Tim. 4: 3. For the time will come, when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers; having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.

Jer. 23: 1. Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the Lord. Therefore thus saith the Lord God of Israel against the pastors that feed my people; ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the Lord. And I will gather the remnant of my flock out of all countries whither I have driven them, and I will bring them again to their folds; and they shall be fruitful and increase. And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord. — 10. For the land is full of adulterers; for because of swearing the land mourneth; the pleasant places of the wilderness are dried up, and their course is evil, and their force is not right. For both prophet and priest are profane; yea, in my house have I found their wickedness, saith the Lord. Wherefore their way shall be unto them as slippery ways in the darkness: they shall be driven on, and fall therein: for I will bring evil upon them, even the year of their visitation, saith the Lord. And I have seen folly in the prophets of Samaria; they prophesied in Baal, and caused my people Israel to err. I have seen also in the prophets of Jerusalem an horrible thing: they commit adultery, and walk in lies: they strengthen also the hands of evil-doers, that none doth return from his wickedness: they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah. Therefore thus saith the Lord of hosts concerning the prophets; Behold, I will feed them with wormwood, and make them drink the water of gall: for from the prophets of Jerusalem is profaneness gone forth into all the land. Thus saith the Lord of hosts, Hearken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, and not out of the mouth of the Lord. They say still unto them that despise me, The Lord hath said, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, no evil shall come upon you. For who hath stood in the counsel of the Lord, and hath perceived and heard his word? Who hath marked his word, and heard it? Behold, a whirlwind of the Lord is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked.

¶ 2: 8. The priests said not, Where is the Lord? and they that handle the law, knew me not. The pastors also transgressed against me.

5: 30. A wonderful and horrible thing is committed in the land: the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so.

6: 14. They have healed the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace.

Ezek. 13: 10. They have seduced my people, saying, Peace, and there was no peace. One built the wall, and lo, others daubed it with untempered mortar.

22: 26. They have put no difference between the holy and the pro-

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fane, between the unclean and the clean.

Isa. 28: 7. The priest and the prophet have erred through wine, and through strong drink, they are out of the way.

Ezek. 13: 19. Will ye pollute me among my people for handfuls of barley, and pieces of bread?

Mic. 3: 11. The priests teach for hire, and the prophets divine for money... Therefore shall Zion for your sake be plowed as a field.

Ti. 1: 10. There are many unruly and vain talkers and deceivers, specially they of the circumcision, whose mouths must be stopped; who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

Mal. 2: 7. The priests' lips should keep knowledge; and they should seek the law at his mouth; for he is the messenger of the Lord of hosts. But ye are departed out of the way. Ye have caused many to stumble at the law: ye have corrupted the covenant of Levi, saith the Lord of hosts.

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§ 6. DISCIPLINE, OR GOVERNMENT OF THE CHURCH.

I. *Authority, where vested, and of what Nature.*

2 Cor. 10: 8. Our authority the Lord hath given us for edification, and not for destruction.

1 Cor. 5: 1. It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. For I verily, as absent in body, but present in spirit, have judged already as though I were present, concerning him that hath so done this deed, in the name of our Lord Jesus Christ, when ye are gathered together, and my Spirit, with the power of our Lord Jesus Christ, to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Your glorying is not good. Know ye not, that a little leaven leaveneth the whole lump? Purge out therefore, the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. I wrote unto you in an epistle, not to company with fornicators. Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters: for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner: with such a one no not to eat. For what have I to do to judge them also that are without? do not ye judge them that are within? but them that are without God judgeth. Therefore put away from among yourselves that wicked person.

2 Cor. 2: 5. But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all. Sufficient to such a man is this punishment, which was inflicted of many. So that contrariwise, ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. Wherefore I beseech you that ye would confirm your love toward him: for to this end also did I write, that I might know the proof of you, whether ye be obedient in all things. To whom ye forgive any thing, I forgive also: for if I forgave any thing, to whom I forgave it, for your sakes forgave I it in the person of Christ: lest Satan should get an advantage of us: for we are not ignorant of his devices.

¶ 2 Thess. 3: 6. Withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. — 11. For we hear that there are some which walk among you disorderly, working not at all, busy-bodies. Now them that are such, we command and exhort by our Lord Jesus Christ, that with quietness they work and eat their own bread.

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And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed; yet count him not as an enemy, but admonish him as a brother.

Acts 15: 1. And certain men which came down from Judea, taught the brethren, Except ye be circumcised, after the manner of Moses, ye cannot be saved. — 6. And the Apostles and elders came together to consider of this matter. — 22. Then pleased it the Apostles and elders, with the whole church, to send chosen men of their own company to Antioch, with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren: and they wrote letters by them after this manner.

"The Apostles, and elders, and brethren send greeting unto the brethren which are of the Gentiles, in Antioch, and Syria, and Cilicia. Forasmuch as we have heard, that certain, which went out from us, have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law; to whom we gave no such commandment: it seemed good unto us, being assembled with one accord, to send chosen men unto you, with our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who shall also tell you the same things by mouth. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, ye shall do well. Fare ye well."

So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle. Which when they had read, they rejoiced for the consolation. And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them. And after they had tarried there a space, they were let go in peace from the brethren unto the Apostles. Notwithstanding, it pleased Silas to abide there still. Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

1 Cor. 14: 33. God is not the author of confusion, but of peace, as in all churches of the saints.

Let your women keep silence in the churches: for it is not permitted unto them to speak: but they are commanded to be under obedience, as also saith the law. — 40. Let all things be done decently and in order.

Gal. 6: 2. Bear ye one another's burdens, and so fulfil the law of Christ. For if a man think himself to be something, when he is nothing, he deceiveth himself.

Ti. 3: 10. A man that is a heretic, after the first and second admonition reject: knowing that he that is such, is subverted and sinneth, being condemned of himself.

Includes the adjustment of business.

Mat. 5: 40. If any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

Rom. 12: 17. Recompense to no man evil for evil. ... Avenge not yourselves; but rather give place unto wrath.

1 Cor. 6: 1. Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more, things that pertain to this life? If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. I speak to your shame! Is it so, that there is not a wise man among you! no not one that shall be able to judge between his brethren! But brother goeth to law with brother, and that before the unbelievers! Now therefore, there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong, and defraud, and that your brethren!

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II. *Rule or Process of Discipline.*

MAT. 18 : 15. Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone : if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church : but if he neglect to hear the church, let him be unto thee as a heathen man and a publican. Verily, I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven : and whatsoever ye shall loose on earth shall be loosed in heaven.

JOHN 8 : 3. And the scribes and Pharisees brought unto him a woman taken in adultery ; and when they had set her in the midst, they say unto him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned : but what sayest thou? This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down and wrote on the ground. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst

¶ MAT. 7 : 1. Judge not that ye be not judged : for with what judgment ye judge ye shall be judged, and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote, out of thine eye ; and behold a beam is in thine own eye. Thou hypocrite ! First cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye.

LUKE 6 : 39. Can the blind lead the blind ? shall they not both fall into the ditch ?

ROM. 2 : 1. Therefore thou art inexcusable, O man, whosoever thou art that judgest, for wherein thou judgest another thou condemnest also thyself : for thou that judgest dost the same things.

GAL. 6 : 1. Brethren, if a man be overtaken in a fault ; ye that are spiritual restore such an one in the spirit of meekness ; considering thyself lest thou also be tempted.

III. *Discipline does not extend to Conscience or Faith.*

2 COR. 1 : 24. Not that we have dominion over your faith, but are helpers of your joy ; for by faith ye stand.

1 PETER 5 : 3. Neither as being Lords over God's heritage ; but being ensamples to the flock.

ROM. 14 : 1. Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things ; another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not ; and let not him which eateth not judge him that eateth : for God hath received him. Who art thou that judgest another man's servant ? to his own master he standeth or falleth : yea, he shall be holden up : for God is able to make him stand. One man esteemeth one day above another : another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord : and he that regardeth not the day, to the Lord he doth not regard it. For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord ; and whether we die, we die unto the Lord : whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. But why dost thou judge thy brother ? or why dost thou set at naught thy brother ? for we shall all stand before the judgment seat of Christ. For it is written,

As I live, saith the Lord, every knee shall bow to me,
And every tongue shall confess to God.

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So then every one of us shall give account of himself to God. Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block, or an occasion to fall in his brother's way. —17. For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men. Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

15 : 7. Wherefore receive ye one another, as Christ also received us, to the glory of God.

James 4 : 11. If thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver who is able to save and to destroy. Who art thou that judgest another?

Mark 9 : 38. Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us. But Jesus said, Forbid him not... for he that is not against us is on our part... Whosoever shall offend one of these little ones, that believe in me, it were better for him that a mill-stone were hanged about his neck, and he were cast into the sea.

Rom. 16 : 17. Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple. For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil. And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

IV. *Restoration of an Offender.*

Mat. 18: 21. Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, until seven times; but until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king which would take account of his servants. And when he had begun to reckon, one was brought unto him which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, which owed him a hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant! I forgave thee all that debt, because thou desiredst me: shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye, from your hearts, forgive not every one his brother their trespasses.

Luke 17: 3. If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

2 Cor. 2: 6. Sufficient to such a man is this punishment, which was inflicted of many. So that contrariwise, ye ought rather to forgive him and comfort him, lest such an one should be swallowed up with overmuch sorrow. Wherefore I beseech

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you that ye woud confirm your love toward him.

Col. 3 : 12. Put on therefore as the elect of God, holy and beloved, bowels of mercies, kindness, meekness, humbleness of mind, long suffering ; forbearing one another, and forgiving one another, if any man have a quarrel against any, even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness.

THIRD GENERAL TOPIC.

THE CHRISTIAN.

CHAPTER I.

PRINCIPLES AND FEELINGS TO BE CHERISHED.

§ 1. HUMILITY.

Ps. 9 : 12. [God] forgetteth not the cry of the humble.

10 : 17. Lord thou hast heard the desire of the humble ; thou wilt prepare their heart ; thou wilt cause thine ear to hear.

10 : 2. The wicked, in his pride, doth persecute the poor. — 4. The wicked, through the pride of his countenance, will not seek after God.

Prov. 16 : 19. Better it is, to be of an humble spirit with the lowly, than to divide the spoil with the proud.

8 : 13. The fear of the Lord is to hate evil ; pride, and arrogance, and the evil way, and the froward mouth do I hate.

11 : 2. When pride cometh, then cometh shame ; but with the lowly is wisdom.

13 : 10. Only by pride cometh contention.

15 : 25. The Lord will destroy the house of the proud ; but he will establish the border of the widow.

16 : 5. Every one that is proud in heart, is an abomination to the Lord ; though hand join in hand he shall not be unpunished. — 18. Pride goeth before destruction, and an haughty spirit before a fall.

21 : 4. An high look and a proud heart . . . is sin.

28 : 25. He that is of a proud heart stirreth up strife.

29 : 23. A man's pride shall bring him low ; but honor upholdeth the humble in spirit.

Isa. 57 : 15. Thus saith the High and Lofty One that inhabiteth Eternity ; whose name is holy ; I dwell in the high and holy place ; with him also that is of a contrite and humble spirit, and to revive the spirit of the humble, to revive the heart of the contrite ones.

2 : 11. The lofty looks of man shall be humbled, and the haughtiness of man shall be bowed down.

66 : 2. To this man will I look, even to him that is poor, and of a contrite spirit, and that trembleth at my word.

2 Chron. 33 : 12. When he [Manasseh] was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers.

Isa. 23 : 9. The Lord of hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honorable of the earth.

Jer. 13 : 17. If ye will not hear it, my soul shall weep in secret places for your pride.

50 : 32. The most proud shall

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stumble and fall and none shall help him up.

Ezek. 16: 49. Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness.

Obad. 3. The pride of thy heart hath deceived thee.

Esth. 3: 5. And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath. And he thought scorn to lay hands on Mordecai alone; for they had showed him the people of Mordecai: wherefore Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai.

5: 12. Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and to-morrow am I invited unto her also with the king. Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate.

¶ Mat. 6: 1. Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do, in the synagogues, and in the streets, that they may have glory of men. Verily, I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth; that thine alms may be in secret: and thy Father, which seeth in secret, himself shall reward thee openly.

20: 20. Then came to him the mother of Zebedee's children, with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. — 24. And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister: and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

23: 8. But be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren. And call no *man* your father upon the earth: for one is your Father which is in heaven. Neither be ye called masters: for one is your Master, *even* Christ. But he that is greatest among you, shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

Luke 9: 48. Whosoever shall receive this little child in my name, receiveth me; and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great.

¶ 14: 7. And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, When thou art bidden of any *man* to a wedding, sit not down in the highest room, lest a more honorable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. — 10. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted. Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just. And when one of them that

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sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.

22: 24. And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations; and I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel.

¶ John 13: 3. Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; he riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that, he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him: therefore, said he, Ye are not all clean. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master, and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye ought also to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them.

Acts 12: 21. Upon a set day, Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. And the people gave a shout, and said, it is the voice of a god, and not of a man. And, immediately, the angel of the Lord smote him, because he gave not God the glory; and he was eaten of worms, and gave up the ghost.

Mat. 5: 3. Blessed are the poor in spirit. — 5. Blessed are the meek.

¶ Rom. 12: 3. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another; having then gifts, differing according to the grace that is given to us; whether prophecy, let us prophesy according to the proportion of faith: or ministry, let us wait on our ministering: or he that teacheth, on teaching: or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity: he that ruleth, with diligence: he that showeth mercy, with cheerfulness.

1 Cor. 4: 6. That ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another. For who maketh thee to differ from another? and what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?

Phil. 2: 3. Let nothing be done through strife or vain glory: but in lowliness of mind, let each esteem others better than themselves. — 5. Let this mind be in you, which was also in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God, but made

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himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

¶ JAMES 2: 1. My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly, a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment, and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool, are ye not then partial in yourselves, and are become judges of evil thoughts? Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? but ye have despised the poor. Do not rich men oppress you, and draw you before the judgment-seats? Do not they blaspheme that worthy name by the which ye are called? If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well; but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now, if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty. For he shall have judgment without mercy that hath showed no mercy; and mercy rejoiceth against judgment.

4: 6. God resisteth the proud, but giveth grace to the humble. — 10. Humble yourselves in the sight of the Lord, and he will lift you up.

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§ 2. BENEVOLENCE.

MAT. 5: 7. Blessed are the merciful: for they shall obtain mercy.

LUKE 16: 9. Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations. He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much. If therefore, ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own? No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

ISA. 58: 10. And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon-day: and the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.

ROM. 15: 25. But now I go unto Jerusalem to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things. When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain. And I am sure that when I come unto you, I shall come in the fullness of the blessing of the gospel of Christ.

¶ 1 COR. 16. 1. Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. And when

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I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem. And if it be meet that I go also, they shall go with me.

2 Cor. 8: 1. Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction, the abundance of their joy, and their deep poverty, abounded unto the riches of their liberality: for to their power, (I bear record,) yea, and beyond their power, they were willing of themselves; praying us with much entreaty, that we would receive the gift, and take upon us the fellowship of the ministering to the saints. And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God: insomuch that we desired Titus, that as he had begun, so he would also finish in you, the same grace also. Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also: I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love. For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich: and herein I give my advice. For this is expedient for you, who have begun before, not only to do, but also to be forward a year ago. Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have. For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. For I mean not that other men be eased, and you burdened: but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality: as it is written, He that had gathered much had nothing over; and he that had gathered little had no lack. — 20. Avoiding this, that no man should blame us in this abundance which is administered by us: providing for honest things, not only in the sight of the Lord, but also in the sight of men. — 24. Wherefore show ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

¶ 9: 1. For as touching the ministering to the saints, it is superfluous for me to write to you: for I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many. Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready: lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting. Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness. But this I say, He which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity:

For God loveth a cheerful giver.

And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: as it is written,

He hath dispersed abroad;
He hath given to the poor:
His righteousness remaineth forever.

Now, he that ministereth seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness; being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; while by the experiment of this ministration they glorify God for your professed subjection to the gospel of Christ, and for your liberal distribution unto them, and unto all men; and by their prayer for you, which

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long after you, for the exceeding grace of God in you. Thanks be unto God for his unspeakable gift.

GAL. 2: 10. Only they would that we remember the poor; the same which I also was forward to do.

¶ PHIL. 2: 4. Look not every man on his own things; but every man also on the things of others.

1 TIM. 6: 17. Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

PHIL. 4: 10. But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity. Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need: I can do all things through Christ which strengtheneth me. Notwithstanding, ye have well done that ye did communicate with my affliction. Now ye Philippians, know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only: for even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift: but I desire fruit that may abound to your account. But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God. But my God shall supply all your need according to his riches in glory by Christ Jesus. Now unto God and our Father be glory forever and ever! Amen.

HEB. 13: 2. Be not forgetful to entertain strangers, for thereby some have entertained angels unawares.

13: 16. To do good, and to communicate, forget not: for with such a sacrifice God is well pleased.

JAMES 4: 17. Therefore, to him that knoweth to do good and doth it not, to him it is sin.

DEUT. 14: 28. At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates; and the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doest.

¶ 1 PET. 4: 9. Use hospitality one toward another, without grudging. As every man hath received the gift, so minister the same one to another, as good stewards of the manifold grace of God.

LUKE 12: 13. And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. And he said unto him, Man, who made me a judge, or a divider over you? And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

PS. 10: 3. The wicked blesseth the covetous, whom the Lord abhorreth.

ISA. 57: 17. For the iniquity of his covetousness was I wroth, and smote him.

JER. 6: 12. Their houses shall be turned unto others, with their fields. For from the least of them unto the greatest, every one is given to covetousness.

PROV. 28: 8. He that by usury and unjust gain increaseth his substance, he shall gather it for him who will pity the poor.

MI. 2: 1. Woe unto them ... they covet fields, and take them by violence.

HAB. 2: 9. Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high.

MAT. 7: 22. From within, out of the heart, proceed thefts, covetousness .... These defile the man.

ECCL. 5: 10. He that loveth silver shall not be satisfied with silver;

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neither he that loveth abundance, with increase.

1 TIM. 6 : 9. They that will be rich fall into temptation and a snare, and into many foolish and deceitful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil, which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

EPH. 5: 5. No covetous man hath any inheritance in the kingdom of Christ and of God.

1 COR. 6: 9. Neither thieves, nor covetous... shall inherit the kingdom of God.

5: 11. If any one that is called a brother, be... covetous, not to keep company with such an one, no not to eat.

EPH. 5 : 3. Covetousness... let it not be once named among you, as becometh saints.

HEB. 13: 5. Let your conversation be without covetousness.

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§ 3. LOVE.

I. *Love to God.*

DEUT. 10 : 12. And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul, to keep the commandments of the LORD, and his statutes, which I command thee this day, for thy good?

30: 15. I have set before thee this day life and good; death and evil; in that I command thee to love the LORD thy God.

JOSH. 22 : 5. Take diligent heed to love the LORD your God.

PS. 91 : 14. Because he hath set his love upon me; therefore will I deliver him and honor him.

145 : 20. The LORD preserveth them that love him.

ROM. 8: 28. All things work together for good to them that love God.

1 COR. 2 : 9. Eye hath not seen, nor ear heard, neither have entered into the heart of man the things that God hath prepared for those that love him.

EPH. 1 : 4. He hath chosen us in him (Christ) before the foundation of the world, that we should be holy, and without blame before him in love.

GAL. 5 : 22. The fruit of the Spirit is love.

1 JOHN 4 : 20. If a man say I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from God, that he who loveth God love his brother also.

ROM. 5 : 5. The love of God is shed abroad in our hearts by the Holy Ghost.

Evidence of Love to God.

1 JOHN 2 : 5. Whoso keepeth God's word, in him verily is the love of God perfected. — 15. If any man love the world, the love of the Father is not in him.

5 : 3. This is the love of God, that we keep his commandments.

JOHN 14: 15. If ye love me, keep my commandments. — 21. He that hath my commandments and keepeth them, he it is that loveth me. — 23. If a man love me, he will keep my words.

1 JOHN 4 : 20. If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

2 : 15. If any man love the world, the love of the Father is not in him.

3: 17. Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

PS. 119: 97. O how I love thy law; it is my meditation all the day. — 113. I love thy law. — 119. I love thy testimonies. — 127. I love thy commandments above gold, yea above fine gold. — 159. I love thy precepts. — 165. Great peace have they which love thy law.

JUDE 21. Keep yourselves in the love of God, looking for the mercy of the LORD Jesus Christ to eternal life. (See "*Evidences of Piety.*")

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II. *Love to Christians.*

JOHN 13: 34. A new commandment give I unto you, that ye love one another. As I have loved you, that ye also love one another. — 35. By this shall all men know that ye are my disciples, if ye have love one to another.

ROM. 12: 9. Let love be without dissimulation.

EPH. 5: 2. Walk in love, as Christ hath loved us, and given himself for us.

PHIL. 1: 9. I pray that your love may abound more and more.

HEB. 10: 24. Let us consider one another, to provoke unto love, and to good works.

13: 1. Let brotherly love continue.

1 JOHN 4: 20. If a man say I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from God, that he who loveth God, love his brother also.

1 PETER 1: 22. See that ye love one another, with a pure heart fervently.

2: 17. Love the brotherhood.

3: 8. Love as brethren.

1 JOHN 2: 10. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

3: 11. This is the message that ye have heard from the beginning, that we love one another. — 14. We know that we have passed from death unto life, because we love the brethren. — 18. My little children, let us not love in word, neither in tongue, but in deed and in truth.

4: 10. God loved us, and gave his Son to be the propitiation for our sins. — 11. Beloved, if God so loved us, we ought also to love one another. — 21. This commandment we have of God, that we love one another.

ROM. 5: 8. God commendeth his love toward us, in that while we were yet sinners, Christ died for us.

8: 9. If any man have not the spirit of Christ he is none of his.

12: 10. Be kindly affectioned one to another with brotherly love.

1 THESS. 3: 12. The Lord make you to increase and abound in love, one toward another, and toward all men, even as we do toward you.

1 THESS. 4: 9. But as touching brotherly love, ye need not that I write unto you: for ye yourselves are taught of God to love one another: and indeed ye do it toward all the brethren which are in all Macedonia. But we beseech you, brethren, that ye increase more and more; and that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; that ye may walk honestly toward them that are without, and that ye may have lack of nothing.

How cultivated.

HEB. 10: 24. Let us provoke one another to love and to good works.

PROV. 17: 9. He that covereth a trangression seeketh love.

18: 24. A man that hath friends must show himself friendly.

1 JOHN 4: 19. We love him because he first loved us.

PS. 18: 1. I will love thee, O LORD, my strength. The LORD is my rock and my fortress, and my deliverer. — 6. In my distress I called upon the LORD, and cried unto my God. He heard my voice out of his temple.

31: 23. O love the LORD, all ye his saints; for the LORD preserveth the faithful.

Fruits of Love.

EPH. 4: 2. Forbearing one another in love; endeavoring to keep the unity of the Spirit in the bonds of peace.

PHIL. 2: 2. Be like minded having the same love, being of one accord, of one mind.

ROM. 13: 8. Owe no man any thing but to love one another. He that loveth another hath fulfilled the law. For this, thou shalt not commit adultery; thou shalt not kill; thou shalt not steal; thou shalt not bear false witness; thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor; therefore love is the fulfilling of the law.

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GAL. 5: 13. By love serve one another.

EPH. 4: 1. Walk worthy of the vocation wherewith ye are called; with all lowliness and meekness, with long suffering, forbearing one another in love; endeavoring to keep the unity of the spirit in the bond of peace. — 15. Speaking the truth in love.

(See *Evidences of Piety.*)

III. *Love to all Men.*

ISA. 2: 3. For out of Zion shall go forth the law, and the word of the LORD from Jerusalem. And he shall judge among the nations, and shall rebuke many people. And they shall beat their swords into plow-shares, and their spears into pruning-hooks. Nation shall not lift up sword against nation, neither shall they learn war any more.

1 CHRON. 22: 6. Then he called for Solomon his son, and charged him to build an house for the LORD God of Israel. And David said to Solomon, My son, as for me, it was in my mind to build an house unto the name of the LORD my God: but the word of the LORD came to me, saying, Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight. Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness unto Israel in his days. He shall build an house for my name; and he shall be my son, and I will be his father; and I will establish the throne of his kingdom over Israel forever.

MAT. 5: 38. Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth. But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also: and if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee; and from him, that would borrow of thee, turn not thou away. Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? and if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.

¶ MAT. 5: 9. Blessed are the peace makers; for they shall be called the children of God.

26: 51. And behold, one of them which were with Jesus, stretched out his hand, and drew his sword, and struck a servant of the high priest, and smote off his ear. Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword, shall perish with the sword.

GEN. 45: 4. And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.

ROM. 12: 14. Bless them which persecute you; bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written,

Vengeance is mine; I will repay, saith the LORD. DEUT. 32: 35.

Therefore, if thine enemy hunger, feed him; if he thirst, give him

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drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

IV. *Passions and Practices by which the Law of Love is violated.*

1 Cor. 14: 20. In malice be ye children; but in understanding be men.

Eph. 4: 31. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice.

Col. 3: 8. Put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

Titus 3: 3. For we ourselves also, were sometimes foolish, disobedient, deceived, serving diverse lusts and pleasures, living in malice and envy, hateful and hating one another.

Ps. 37: 8. Cease from anger, and forsake wrath; fret not thyself in any wise to do evil.

Prov. 14: 17. He that is soon angry is foolish; and a man of wicked devices is hated.

15: 1. A soft answer turneth away wrath; but grievous words stir up anger. — 18. A wrathful man stirreth up strife; but he that is slow to anger appeaseth strife.

16: 32. He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.

21: 14. A gift in secret pacifieth anger, and a reward in the bosom, strong wrath.

27: 4. Wrath is cruel and anger outrageous; but who is able to stand before envy?

29: 22. An angry man stirreth up strife, and a furious man aboundeth in transgression.

14: 29. He that is slow to wrath is of great understanding; but he that is hasty of spirit exalteth folly.

19: 19. A man of great wrath, shall suffer punishment.

Mat. 5: 22. Whosoever is angry with his brother without cause, shall be in danger of the judgment.

Rom. 12: 19. Avenge not yourselves, but rather give place unto wrath.

Eph. 4: 26. Be ye angry and sin not; let not the sun go down upon your wrath.

John 7: 23. Are ye angry at me, because I have made a man every whit whole on the sabbath day?

¶ Prov. 23: 17. Let not thy heart envy sinners; but be thou in the fear of the Lord, all the day long.

Rom. 13: 13. Let us walk honestly, not in strife and envyings.

2 Cor. 12: 20. I fear... lest there be envying amongst you.

Gal. 5: 26. Let us not be desirous of vain glory, provoking one another.

1 Peter 2: 1. Laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings; as new-born babes, desire the sincere milk of the word, that ye may grow thereby.

Mat. 27: 18. He knew that for envy they had delivered him.

Acts 5: 17. The Jews filled with indignation laid their hands on the apostles, and put them in the common prison.

7: 9. The patriarchs moved with envy sold Joseph into Egypt.

James 4: 5. The spirit that dwelleth in us lusteth to envy.

Lev. 19: 17. Thou shalt not hate thy brother in thy heart.

Ps. 34: 21. Evil shall slay the wicked, and they that hate the righteous shall be desolate.

Amos 5: 10. They hate him that rebuketh in the gate; they abhor him that speaketh uprightly.

John 7: 7. The world hateth me, because I testify of it, that the works thereof are evil.

15: 18. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

1 John 2: 9. He that hateth his brother is in darkness.

3: 15. Whosoever hateth his brother is a murderer.

4: 20. If a man say, I love God and hateth his brother, he is a liar.

1 Sam. 18: 8. And Saul was very wroth, and the saying displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom? And Saul

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eyed David from that day and forward.

ROM. 6: 21. What fruit had ye then in those things whereof ye are ashamed?

¶ JAMES 4: 1. Whence come wars and fightings among you? Come they not hence even of your lusts, that war in your members?

PROV. 26: 21. As coals are to burning coals, so is a contentious man to kindle strife.

1 SAM. 22: 9. Then answered Doeg the Edomite, which was set over the servants of Saul, and said, I saw the son of Jesse coming to Nob, to Ahimelech, the son of Ahitub. And he inquired of the LORD for him, and gave him victuals, and gave him the sword of Goliath the Philistine. Then the king sent to call Ahimelech the priest, the son of Ahitub, and all his father's house, the priests that were in Nob: and they came all of them to the king. And Saul said, Hear now, thou son of Ahitub. And he answered, Here I am, my lord. And Saul said unto him, Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, and hast inquired of God for him, that he should rise against me, to lie in wait, as at this day? Then Ahimelech answered the king, and said, And who is so faithful among all thy servants as David, which is the king's son-in-law, and goeth at thy bidding, and is honorable in thine house? Did I then begin to inquire of God for him? be it far from me: let not the king impute any thing unto his servant, nor to all the house of my father: for thy servant knew nothing of all this, less or more. And the king said, Thou shalt surely die, Ahimelech, thou, and all thy father's house. And the king said unto the footmen that stood about him, Turn, and slay the priests of the LORD; because their hand also is with David, and because they knew when he fled, and did not show it to me. But the servants of the king would not put forth their hand to fall upon the priests of the LORD. And the king said to Doeg, Turn thou, and fall upon the priests. And Doeg the Edomite turned, and he fell upon the priests, and slew on that day fourscore-and-five persons that did wear a linen ephod. And Nob, the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword.

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§ 4. CHARITY.

1 COR. 13: 1. Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass darkly; but then face to face: now I know in part: but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

16: 14. Let all things be done with charity.

COL. 3: 14. Above all these things put on charity, which is the bond of perfectness: and let the peace of God rule in your hearts.

1 TIM. 1: 5. Now the end of the commandment is charity out of a

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pure heart, and of a good conscience, and of faith unfeigned: from which some having swerved have turned aside unto vain jangling, desiring to be teachers of the law, understanding neither what they say, nor whereof they affirm.

2 Thess. 1: 3. We are bound to thank God always for you, brethren, as it is meet, because your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth.

1 Tim. 4: 12. Be thou an example of the believers in . . . charity.

2 Tim. 2: 22. Follow righteousness, faith, charity, peace with them that call on the Lord out of a pure heart.

3: 10. Thou hast fully known my long-suffering, charity, patience.

1 Peter 4: 8. Above all things, have fervent charity among yourselves; for charity shall cover the multitude of sins.

2 Peter 1: 7. Add to godliness brotherly kindness, and to brotherly kindness, charity.

3 John 5. Beloved, thou dost faithfully whatsoever thou dost, to the brethren and to strangers, which have borne witness of thy charity before the church.

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§ 5. DEADNESS TO THE WORLD.

I. *To its Riches.*

Mat. 6: 19. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also. The light of the body is the eye. If therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

Luke 12: 15. Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth. . . . The ground of a certain rich man brought forth plentifully; and he thought within himself, saying, What shall I do? . . . I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool! this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich towards God.

12: 22. And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat, and the body is more than raiment. Consider the ravens: for they neither sow nor reap: which neither have storehouse, nor barn; and God feedeth them. How much more are ye better than the fowls? And which of you with taking thought can add to his stature one cubit? If ye then be not able to do that thing which is least, why take ye thought for the rest? Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, That Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven; how much more will he clothe you, O ye of little faith! And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God, and all these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms: provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also.

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16: 14. And the Pharisees also, who were covetous, heard all these things, and they derided him. And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men, is abomination in the sight of God.

ACTS 4: 32. And the multitude of them that believed were of one heart, and of one soul: neither said any of them that aught of the things which he possessed was his own; but they had all things common. And with great power gave the Apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Neither was there any among them that lacked: for as many as were possessors of lands, or houses, sold them, and brought the prices of the things that were sold, and laid them down at the Apostles' feet: and distribution was made unto every man according as he had need.

JAMES 5: 1. Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just: and he doth not resist you.

HEB. 13: 5. Let your conversation be without covetousness; and be content with such things as ye have: for he hath said,

I will never leave thee, nor forsake thee:

so that we may boldly say,

The LORD is my helper,
And I will not fear what man shall do unto me.

¶ 1 JOHN 2: 14. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked One. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever.

II. *Deadness to worldly Honors and Distinctions.*

1 COR 4: 3. With me, it is a very small thing, that I should be judged of you, or of man's judgment.

PS. 49: 12. Man, being in honor, abideth not.

JOHN 5: 41. I receive not honor from men.

LUKE 2: 7. She laid him in a manger, because there was no room for them in the inn.

MAT. 21: 5. Tell ye the daughter of Zion, Behold thy king cometh, unto thee meek, and sitting upon an ass, and a colt, the foal of an ass.

8: 20. The Son of man hath not where to lay his head.

2 TIM. 2: 4. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. And if a man also strive for the mastery, yet is he not crowned, except he strive lawfully.

JER. 45: 5. Seekest thou great things for thyself? Seek them not.

MAT. 23: 12. He that exalteth himself shall be abased.

DEUT. 8: 11. Beware that thy heart be not lifted up, and thou forget the LORD thy God.

III. *Deadness to its Pleasures.*

HEB. 11: 24. By faith, Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.

PROV. 21: 17. He that loveth pleasure shall be a poor man.

1 TIM. 5: 6. She that liveth in pleasure is dead while she liveth.

LUKE 12: 16. The ground of a certain rich man brought forth plentifully: and he thought within him-

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self, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods: and I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool! this night thy soul shall be required of thee: then whose shall those things be which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God.

James 5: 5. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter... be patient, therefore, brethren, unto the coming of the Lord.

Luke 16: 19. There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day; and there was a certain beggar, named Lazarus, which was laid at his gate full of sores; and desiring to be fed with the crumbs, which fell from the rich man's table....The beggar died, and was carried by angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

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§ 6. SOLICITUDE FOR THE WELFARE OF THE CHURCH AND SALVATION OF SINNERS.

Isa. 22: 4. I will weep bitterly, labor not to comfort me, because of the spoiling of the daughter of my people. For it is a day of trouble, and of treading down, and of perplexity by the Lord God of hosts in the valley of vision, breaking down the walls, and of crying to the mountains.

64: 1. O that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence.—10. Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation. Our holy and our beautiful house, where our fathers worshipped thee, is burned with fire, and all our pleasant places are laid waste. Wilt thou refrain thyself for these things, O Lord: wilt thou hold thy peace and be wroth very sore?

Neh. 1: 3. They said unto me, The remnant, that are left of the captivity there in the province, are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burnt with fire. And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted and prayed before the God of heaven.

Jer. 8: 18. When I would comfort myself against sorrow, my heart is faint in me. Behold the voice of the cry of the daughter of my people, because of them that dwell in a far country: is not the Lord in Zion? is not her king in her? Why have they provoked me to anger with their graven images, and with strange vanities? The harvest is past, the summer is ended, and we are not saved. For the hurt of the daughter of my people am I hurt; I am black; astonishment hath taken hold on me. Is there no balm in Gilead? is there no physician there? Why then is not the health of the daughter of my people recovered?

¶ 9: 1. Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people! Oh that I had in the wilderness a lodging-place of wayfaring men; that I might leave my people, and go from them! for they be all adulterers, an assembly of treacherous men. And they bend their tongues like their bow for lies: but they are not valiant for the truth upon the earth.

13: 17. If ye will not hear, my soul shall weep in secret places for your pride, and mine eyes shall weep sore, and run down with tears, because the Lord's flock is carried away captive.

Lam. 1: 1. How doth the city sit solitary, that was full of people! how is she become as a widow! she that was great among the nations, and princess among the provinces, how is she become tributary! She weepeth sore in the night, and her tears are on her cheeks: among all her lovers she hath none to comfort her:

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all her friends have dealt treacherously with her, they are become her enemies. Judah is gone into captivity because of affliction, and because of great servitude: she dwelleth among the heathen, she findeth no rest: all her persecutors overtook her between the straits. The ways of Zion do mourn, because none come to the solemn feasts: all her gates are desolate: her priests sigh, her virgins are afflicted, and she is in bitterness. Her adversaries are the chief, her enemies prosper; for the LORD hath afflicted her for the multitude of her transgressions: her children are gone into captivity before the enemy. And from the daughter of Zion all her beauty is departed: her princes are become like harts that find no pasture, and they are gone without strength before the pursuer. Jerusalem remembered in the days of her affliction and of her miseries all her pleasant things, that she had in the days of old, when her people fell into the hand of the enemy, and none did help her: the adversaries saw her, and did mock at her sabbaths. Jerusalem hath grievously sinned; therefore she is removed: all that honored her despise her, because they have seen her nakedness: yea, she sigheth, and turneth backward. Her filthiness is in her skirts; she remembereth not her last end; therefore she came down wonderfully: she had no comforter. O LORD, behold my affliction: for the enemy hath magnified himself. The adversary hath spread out his hand upon all her pleasant things: for she hath seen that the heathen entered into her sanctuary, whom thou didst command that they should not enter into thy congregation. All her people sigh, they seek bread; they have given their pleasant things for meat, to relieve the soul: see, O LORD, and consider; for I am become vile.

¶ Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the LORD hath afflicted me in the day of his fierce anger. From above hath he sent fire into my bones, and it prevaileth against them: he hath spread a net for my feet, he hath turned me back: he hath made me desolate and faint all the day. The yoke of my transgressions is bound by his hand: they are wreathed, and come up upon my neck: he hath made my strength to fall, the LORD hath delivered me into their hands, from whom I am not able to rise up. The LORD hath trodden under foot all my mighty men in the midst of me; he hath called an assembly against me to crush my young men: the LORD hath trodden the virgin, the daughter of Judah, as in a wine-press. For these things I weep: mine eye, mine eye runneth down with water, because the comforter that should relieve my soul is far from me: my children are desolate, because the enemy prevailed. Zion spreadeth forth her hands, and there is none to comfort her: the LORD hath commanded concerning Jacob, that his adversaries should be round about him: Jerusalem is as a menstruous woman among them. The LORD is righteous; for I have rebelled against his commandment: hear, I pray you, all people; and behold my sorrow: my virgins and my young men are gone into captivity. I called for my lovers, but they deceived me: my priests and mine elders gave up the ghost in the city, while they sought their meat to relieve their souls. Behold, O LORD; for I am in distress: my bowels are troubled; mine heart is turned within me; for I have grievously rebelled: abroad the sword bereaveth, at home there is as death. They have heard that I sigh: there is none to comfort me: all mine enemies have heard of my trouble; they are glad that thou hast done it: thou wilt bring the day that thou hast called, and they shall be like unto me. Let all their wickedness come before thee; and do unto them, as thou hast done unto me for all my transgressions: for my sighs are many, and my heart is faint.

¶ 3: 44. Thou hast covered thyself with a cloud, that our prayer should not pass through. Thou hast made us as the offscouring and refuse in the midst of the people. All our enemies have opened their mouths against us. Fear and a snare is come upon us, desolation and destruction. Mine eye runneth down with rivers of water for the

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destruction of the daughter of my people. Mine eye trickleth down, and ceaseth not, without any intermission, till the LORD look down, and behold from heaven. Mine eye affecteth mine heart because of all the daughters of my city.

MAT. 23: 37. O Jerusalem, Jerusalem! Thou that killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together ... and ye would not.

ROM. 9: 1. I say the truth in Christ, I lie not, (my conscience also bearing me witness in the Holy Ghost,) that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ, for my brethren, my kinsmen according to the flesh: who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom, as concerning the flesh, Christ came; WHO IS OVER ALL, GOD BLESSED FOREVER! Amen. Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel.

10: 1. Brethren, my heart's desire, and prayer to God for Israel is, that they may be saved.

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§ 7. PRAYER AND DEVOTION.

I. *The Duty.*

GEN. 4: 26. Then began men to call on the name of the LORD.

24: 12. And he said, O LORD God of my master Abraham, I pray thee, send me good speed this day, and show kindness unto my master Abraham.

DAN. 6: 10. Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed and gave thanks before his God, as he did aforetime. Then these men assembled, and found Daniel praying, and making supplication before his God.

HOS. 14: 1. O Israel, return unto the LORD thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips.

JOEL 2: 12. Therefore also now, saith the LORD, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the LORD your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him, even a meat-offering and a drink-offering unto the LORD your God? Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God? then will the LORD be jealous for his land, and pity his people.

¶ MAT. 6: 5. And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray, standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them; for your Father knoweth what things ye have need of before ye ask him. After this manner therefore, pray ye:

Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us

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our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil For thine is the kingdom, and the power, and the glory, forever. Amen.

26 : 36. Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter, and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What! could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again : for their eyes were heavy. And he left them, and went away again, and prayed the third time, saying the same words. Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest; behold the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that doth betray me.

¶ Luke 6: 12. And it came to pass in those days that he went out into a mountain to pray, and contined all night in prayer to God.

9: 28. He took Peter, and James, and John, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening.

18: 9. And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray ; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself; God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner! I tell you, this man went down to his house, justified rather than the other ; for every one that exalteth himself shall be abased ; and he that humbleth himself shall be exalted.

Acts 3: 1. Now Peter and John went up together into the temple, at the hour of prayer, being the ninth hour.

Rom. 1: 9. For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers ; making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.

Eph. 6: 18. Praying always, with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints ; and for me, that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the gospel.

Col. 4: 2. Continue in prayer, and watch in the same with thanksgiving ; withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds: that I may make it manifest, as I ought to speak.

¶ 1 Tim. 2: 1. I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men: for kings, and for all that are in authority ; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Savior, who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time. Whereunto I am ordained a preacher and an Apostle, (I speak the truth in Christ, and lie not,) a teacher of the Gentiles in faith and

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verity. I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting.

JAMES 5: 13. Is any among you afflicted, let him pray. Is any merry? let him sing Psalms. Is any sick among you? let him call for the elders of the church; and let them pray over him ... And the prayer of faith shall save the sick; and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed.

ACTS 6: 4. We will give ourselves continually to prayer.

REV. 5: 8. The four and twenty elders fell down before the Lamb, having ... golden vials full of odors, which are the prayers of the saints.

1 THESS. 5: 17. Pray without ceasing.

HEB. 4: 16. Let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in every time of need.

II. *Address in Prayer.*

MAT. 6: 9. OUR FATHER which art in heaven.

ISA. 63: 15. Look down from heaven, and behold, from the habitation of thy holiness and of thy glory: where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies toward me? are they restrained? doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O LORD, art our father, our redeemer; thy name is from everlasting.

1 CHRON. 29: 10. Wherefore David blessed the LORD before all the congregation: and David said Blessed be thou, LORD God of Israel, our father, forever and ever. Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all.

NEH. 9: 5. Blessed be thy glorious name, which is exalted above all blessing and praise. Thou, even thou, art LORD alone: thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee. Thou art the LORD, the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham.

ROM. 8: 15. Ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit that we are the children of God.

ECCL. 5: 2. Be not rash with thy mouth; and let not thine heart be hasty to utter any thing before God. For God is in heaven and thou upon earth; therefore let thy words be few.

JOHN 14: 13. Whatsoever ye shall ask in my name, that will I do unto you.

16: 23. Whatsoever ye shall ask the Father in my name, he will give it you.

III. *Adoration.*

MAT. 6: 9. Hallowed be thy name.

PS. 111: 9. He hath commanded his covenant forever; holy and reverend is his name.

ISA. 6: 3. One cried unto another, and said, HOLY, HOLY, HOLY IS THE LORD OF HOSTS: the whole earth is full of his glory.

(See *Public Worship, Praise.*)

IV. *Objects of Prayer.*

1. *For personal Blessings.*

MAT. 6: 10. Give us this day our daily bread.

PS. 6: 1. O LORD, rebuke me not in thine anger, neither chasten me in thy hot displeasure. Have mercy upon me, O LORD, for I am weak. — 4. Return, O LORD, deliver my soul; O save me, for thy mercy's sake. — 6. I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears.

66: 16. Come and hear, all ye that fear God, and I will declare what the LORD hath done for my soul. I cried unto him with my mouth, and he was extolled with my tongue. — 19. Verily God hath heard me: he hath attended to the voice of my prayer. Blessed be God, which

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hath not turned away my prayer, nor his mercy from me.

69: 1. Save me, O God, for the waters are come in unto my soul; I sink in deep mire, where there is no standing. — 4. They, that hate me without cause are more than the hairs of my head. They that would destroy me, being my enemies wrongfully, are mighty: then I restored that I took not away. — 12. They that sit in the gate speak against me; and I was the song of the drunkard. But as for me, my prayer is unto thee, O LORD, in an acceptable time. O God, in the multitude of thy mercy, hear me. — 16. Turn unto me, according to the multitude of thy tender mercies, and hide not thy face from thy servant, for I am in trouble. — 18. Deliver me, because of mine enemies; thou hast known my reproach and my shame, and my dishonor; mine adversaries are all before thee. Reproach hath broken my heart: and I am full of heaviness; and I looked for some to take pity, and there was none; and for comforters, but I found none.

JAMES 1: 5. If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not.

Ps. 102: 17. The LORD will regard the prayer of the destitute, and not despise their prayer.

2. *For the Revival and Extension of Religion.*

MAT. 6: 10. Thy kingdom come; thy will be done in earth as it is in heaven.

Ps. 14: 7. O that the salvation of Israel were come out of Zion; when the LORD bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

80: 8. Thou hast brought a vine out of Egypt; thou hast cast out the heathen, and planted it: thou preparedst room before it, and didst cause it to take root, and it filled the land. The hills were covered with the shadow, and the boughs thereof were like the goodly cedars. She sent out her boughs unto the sea, and her branches unto the rivers. Why hast thou then broken down her hedges, so that all who pass by the way do pluck her? — 14. Return, we beseech thee, O LORD of hosts: look down from heaven, and behold, and visit this vine, and the vineyard which thy right hand hath planted, and the branch which thou madest strong for thyself.

¶ DAN. 9: 4. I prayed unto the LORD my God, and made my confession, and said,

O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments; we have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments: neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land. O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee. O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. To the LORD our God belong mercies and forgivenesses, though we have rebelled against him; neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets. Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him. And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem. As it is written in the law of Moses, all this evil is come upon us; yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth. Therefore hath the LORD watched

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upon the evil, and brought it upon us: for the LORD our God is righteous in all his works which he doeth: for we obeyed not his voice. And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly. O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us. Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousness, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.

¶ HAB. 3: 2. O LORD, I have heard thy speech, and was afraid: O LORD, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy.

MAT. 9: 38. Pray ye the Lord of the harvest, that he would send forth laborers into his harvest.

ROM. 15: 30. Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me; that I may be delivered from them that do not believe in Judea; and that my service, which I have for Jerusalem, may be accepted of the saints; that I may come unto you with joy by the will of God, and may with you be refreshed. Now the God of peace be with you all. Amen.

2 THES. 3: 1. Finally, brethren, pray for us; that the word of the Lord may have free course and be glorified, even as it is with you; and that we may be delivered from unreasonable and wicked men.

EPH. 3: 14. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge; that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end! Amen.

¶ PHIL. 1: 2. Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

I thank my God upon every remembrance of you, always in every prayer of mine for you all,... making request with joy,... for your fellowship in the gospel from the first day until now: being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ: even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ, being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

ISA. 62: 6. Ye that make mention of the LORD keep not silence. Give him no rest till he establish, and till he make Jerusalem a praise in the earth.

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Ps. 122: 7. Peace be within thy walls, and prosperity within thy palaces.

3. *For Enemies.*

MAT. 5: 44. Pray for them that despitefully use you and persecute you.

LUKE 23: 34. Father, forgive them, for they know not what they do.

ACTS 7: 60. Lord, lay not this sin to their charge.

1 COR. 4: 12. Being reviled, we bless, ... being defamed, we entreat.

V. *Arguments in Prayer.*

1. *God's Regard for his Name and Cause.*

GEN. 32: 9. And Jacob said, O God of my father Abraham, and God of my father Isaac, the LORD which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee: I am not worthy of the least of all the mercies, and of all the truth, which thou hast showed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother with the children. And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

EX. 32: 9. And the LORD said unto Moses, I have seen this people, and, behold, it is a stiff-necked people: now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation. And Moses besought the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it forever. And the LORD repented of the evil which he thought to do unto his people.

¶ 33: 14. And he said, My presence shall go with thee, and I will give thee rest. And he said unto him, If thy presence go not with me, carry us not up hence. For wherein shall it be known here, that I and thy people have found grace in thy sight? is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the earth. And the LORD said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.

1 SAM. 1: 10. And she was in bitterness of soul, and prayed unto the LORD, and wept sore. And she vowed a vow, and said, O LORD of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man-child, then I will give him unto the LORD all the days of his life, and there shall no razor come upon his head.

ISA. 63: 17. O LORD, why hast thou made us to err from thy ways, and hardened our heart from thy fear? Return for thy servant's sake, the tribes of thine inheritance. The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary. We are thine: thou never barest rule over them; they were not called by thy name.

64: 1. Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence.

JER. 14: 7. O LORD, though our iniquities testify against us, do thou it for thy name's sake: for our backslidings are many; we have sinned against thee. O the hope of Israel, the Savior thereof in time of trouble, why shouldest thou be as a stranger in the land, and as a wayfaring man

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that turneth aside to tarry for a night? Why shouldest thou be as a man astonied, as a mighty man that cannot save? Yet thou, O LORD, art in the midst of us, and we are called by thy name; leave us not. — 20. We acknowledge, O LORD, our wickedness, and the iniquity of our fathers; for we have sinned against thee. Do not abhor us, for thy name's sake, do not disgrace the throne of thy glory: remember, break not thy covenant with us.

¶ LAM. 5: 19. Thou, O LORD, remainest forever; thy throne from generation to generation. Wherefore dost thou forget us forever, and forsake us so long time? Turn thou us unto thee, O LORD, and we shall be turned; renew our days as of old.

1 KINGS. 17: 20. And he cried unto the LORD, and said, O LORD my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son? And he stretched himself upon the child three times, and cried unto the LORD, and said, O LORD my God, I pray thee, let this child's soul come into him again. And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived.

2 CHRON. 14: 11. And Asa cried unto the LORD his God, and said, LORD, it is nothing with thee to help, whether with many, or with them that have no power: help us, O LORD our God; for we rest on thee, and in thy name we go against this multitude. O LORD, thou art our God; let not man prevail against thee. So the LORD smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled.

NEH. 1: 8. Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, If ye transgress, I will scatter you abroad among the nations: but if ye turn unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there. Now these are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand. O LORD, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man.

¶ PS. 69: 5. Let not those that wait on thee, O LORD God of hosts, be ashamed for my sake; let not those that seek thee be confounded for my sake, O God of Israel.

EZEK. 36: 21. I had pity, for mine holy name, which the house of Israel had profaned among the heathen, whither they went.... I do not this for your sakes, O house of Israel, but for my holy name's sake, which was profaned among the heathen whither ye went. And I will sanctify my great name which was profaned among the heathen. — 32. Not for your sakes do I this, saith the LORD God, be it known unto you; be ashamed and confounded for your own ways, O house of Israel.

DAN. 9: 18. We do not present our supplications before thee for our righteousness, but for thy great mercies.

PS. 106: 7. Our fathers understood not thy wonders in Egypt... nevertheless, he saved them, for his name's sake, that he might make his mighty power known.

II. *An Argument from the Covenant and Promises of God.*

NEH. 1: 8. Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, If ye transgress, I will scatter you abroad among the nations; but if ye turn unto me, and keep my commandments, and do them, though there were of you cast out unto the uttermost part of heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there.

PS. 105: 3. Let the heart of them rejoice that seek the LORD.... Remember his marvellous works that he hath done... he is the LORD our God, his judgments are in all the earth. He hath remembered his covenant forever; the word that he

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commanded, to a thousand generations.

III. *An Argument from former Mercies and Deliverances.*

Neh. 9: 7. Thou art the Lord, the God who didst choose Abraham ... and madest a covenant with him to give him the land of the Canaanites ... and hast performed thy words, for thou art righteous: and didst see the affliction of our fathers in Egypt, and heardest their cry by the Red sea ... and didst divide the sea before them ... thou gavest them bread from heaven for their hunger.

But our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments ... yet thou, in thy manifold mercies, forsookest them not in the wilderness. ... Thou gavest thy good spirit to instruct them ... so the children went in and possessed the land. — 26. Nevertheless, they were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew thy prophets, which testified against them ... and wrought great provocations; therefore thou deliveredst them into the hand of their enemies, and vexed them; and in the time of trouble when they cried unto thee, thou heardest them from heaven. But after they had rest, they did evil again before thee. — 31. For thy great mercies' sake thou didst not utterly consume them.

Now, therefore, our God, ... let not all the trouble that has come upon us seem little before thee, since the time of the kings of Assyria unto this day. Howbeit, thou art just in all that is brought upon us: for thou hast done right; but we have done wickedly.

Ps. 85: 1. Lord, thou hast been favorable unto thy land: thou hast brought back the captivity of Jacob. Thou hast taken away all thy wrath ... thou hast turned thyself from the fierceness of thine anger.

Turn us, O God of our salvation, and cause thine anger towards us to cease. Wilt thou be angry with us forever? Wilt thou draw out thine anger to all generations? Wilt thou not revive us again, that thy people may rejoice in thee?

106: 4. Remember me, O Lord, with the favor that thou bearest unto thy people. O visit me with thy salvation.

22: 2. O my God, I cry in the day time, but thou hearest not; and in the night season, and am not silent. — 4. Our fathers trusted in thee; they trusted, and thou didst deliver them; they cried unto thee, and were delivered; they trusted in thee, and were not confounded.

Acts 4: 24. Lord, thou art God, which hast made heaven and earth, and the sea, and all that in them is: who, by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine a vain thing? — 29. And now, Lord, behold their threatenings, and grant unto thy servants, that, with all boldness, they may speak thy word. — 31. And when they had prayed, the place was shaken where they were assembled together.

VI. *Confession.*

Ps. 32: 5. I acknowledge my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgression unto the Lord, and thou forgavest the iniquity of my sin.

Isa. 64: 5. Behold, thou art wroth, for we have sinned: in those is continuance, and we shall be saved. But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

Ezra 9: 5. And at the evening sacrifice I arose up from my heaviness, and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the Lord my God, and said, O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens. Since the days of our fathers have we been in a great trespass unto this day; and for our iniquities have we, our kings, and our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity and to a spoil, and to confusion of face, as it is this day. — 13. And after all that is come upon us for our evil deeds,

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and for our great trespass, seeing that thou our God hast punished us less than our iniquities deserve, and hast given us such deliverance as this; should we again break thy commandments, and join in affinity with the people of these abominations? wouldest not thou be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping? O LORD God of Israel, thou art righteous: for we remain yet escaped, as it is this day: behold, we are before thee in our trespasses: for we cannot stand before thee because of this.

LAM. 3: 21. This I recal to my mind, therefore have I hope. It is of the LORD'S mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness. The LORD is my portion, saith my soul: therefore will I hope in him. The LORD is good unto them that wait for him, to the soul that seeketh him. It is good that a man should both hope and quietly wait for the salvation of the LORD.

¶ NEH. 9: 1. Now in the twenty-and-fourth day of this month the children of Israel were assembled with fasting, and with sackclothes, and earth upon them. And the seed of Israel separated themselves from all strangers, and stood and confessed their sins, and the iniquities of their fathers. And they stood up in their place, and read in the book of the law of the LORD their God one fourth part of the day; and another fourth part they confessed, and worshipped the LORD their God. — 26. Nevertheless they were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew thy prophets which testified against them to turn them to thee, and they wrought great provocations. Therefore thou deliveredst them into the hand of their enemies, who vexed them: and in the time of their trouble, when they cried unto thee, thou heardest them from heaven; and according to thy manifold mercies thou gavest them saviors, who saved them out of the hand of their enemies. But after they had rest, they did evil again before thee: therefore leftest thou them in the hand of their enemies, so that they had the dominion over them: yet when they returned, and cried unto thee, thou heardest them from heaven; and many times didst thou deliver them, according to thy mercies; and testifiedst against them, that thou mightest bring them again unto thy law: yet they dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments, (which if a man do, he shall live in them;) and withdrew the shoulder, and hardened their neck, and would not hear. Yet many years didst thou forbear them, and testifiedst against them by thy spirit in thy prophets: yet would they not give ear: therefore gavest thou them into the hand of the people of the lands. Nevertheless for thy great mercies' sake thou didst not utterly consume them, nor forsake them; for thou art a gracious and merciful God. Now therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy, let not all the trouble seem little before thee, that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the time of the kings of Assyria unto this day. Howbeit thou art just in all that is brought upon us; for thou hast done right, but we have done wickedly: neither have our kings, our princes, our priests, nor our fathers, kept thy law, nor hearkened unto thy commandments and thy testimonies, wherewith thou didst testify against them.

VII. *Importunity in Prayer.*

GEN. 32: 24. And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? and he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.

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1 Sam. 1: 12. And it came to pass, as she continued praying before the Lord, that Eli marked her mouth. Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard; therefore Eli thought she had been drunken. And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee. And Hannah answered and said, No, my lord, I am a woman of a sorrowful spirit; I have drunk neither wine nor strong drink, but have poured out my soul before the Lord. Count not thine handmaid for a daughter of Belial: for out of the abundance of my complaint and grief have I spoken hitherto. Then Eli answered and said, Go in peace; and the God of Israel grant thee thy petition that thou hast asked of him. And she said, Let thine handmaid find grace in thy sight. So the woman went her way, and did eat, and her countenance was no more sad. — 26. And she said, O my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the Lord. For this child I prayed; and the Lord hath given me my petition which I asked of him: therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord. And he worshipped the Lord there.

¶ Luke 11: 5. And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened. If a son shall ask bread of any of you, that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or, if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?

18: 1. And he spake a parable unto them to this end, that men ought always to pray, and not to faint; saying, There was in a city a judge, which feared not God, neither regarded man. And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; yet, because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?

Acts 1: 14. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

VIII. *Encouragement to Pray.*

2 Chron. 15: 2. Hear ye me, Asa, and all Judah and Benjamin; the Lord is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you. Now for a long season Israel hath been without the true God, and without a teaching priest, and without law. But when they in their trouble did turn unto the Lord God of Israel, and sought him, he was found of them.

Neh. 2: 1. Now I had not been beforetime sad in his presence. Wherefore the king said unto me, Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart. Then I was very sore afraid, and said unto the king, Let the king live forever:

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why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire? Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven. And I said unto the king, If it please the king, and if thy servant have found favor in thy sight, that thou wouldest send me unto Judah, unto the city of my father's sepulchres, that I may build it. — 8. And the king granted me, according to the good hand of my God upon me.

Isa. 65: 24. Before they call I will answer; while they are yet speaking I will hear.

Jer. 33: 3. Call upon me, and I will answer thee.

Joel 2: 32. Whosoever shall call on the name of the Lord, shall be delivered.

Job 42: 8. Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt-offering; and my servant Job shall pray for you: for him will I accept: lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, like my servant Job. So Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite went, and did according as the Lord commanded them: the Lord also accepted Job.

And the Lord turned the captivity of Job, when he prayed for his friends.

¶ Ps. 81: 10. I am the Lord thy God, that brought thee out of the land of Egypt. Open thy mouth wide, and I will fill it.

102: 13. Thou shalt arise and have mercy upon Zion; for the time to favor her, even the set time is come: for thy servants take pleasure in her stones, and favor the dust thereof.

126: 6. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him.

Prov. 10: 24. The desire of the righteous shall be granted.

Isa. 45: 19. I said not unto the seed of Jacob, Seek ye my face in vain.

Ezek. 36: 24. I will take you from among the heathen, and gather you out of all countries ... and I will sprinkle clean water upon you, and ye shall be clean. — 26. A new heart also will I give you, and a new spirit will I put within you. — 37. I will yet for this be inquired of by the house of Israel to do it for them.

Mat. 7: 7. Ask, and it shall be given you, seek, and ye shall find: knock, and it shall be opened unto you; for every one that asketh receiveth; and he that seeketh findeth, and to him that knocketh, it shall be opened. Or what man is there of you, who, if his son ask bread, will he give him a stone; or if he ask a fish, will he give him a serpent? If ye, then being evil, know how to give good things to your children, how much more shall your father which is in heaven give good things to them that ask him.

18: 19. Again; I say unto you, That if two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.

John 14: 13. Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing I will do it.

16: 23. And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be full.

Acts 2: 21. Whosoever shall call on the name of the Lord, shall be saved.

¶ 12: 5. Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison. And behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly! And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals: and so he did. And he saith unto him, Cast

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thy garment about thee, and follow me. And he went out, and followed him, and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.

16: 25. And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison-doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas; and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house.

¶ 1 JOHN 3: 21. Beloved, if our heart condemn us not, then have we confidence toward God, and whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment; That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments, dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

5: 13. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. And this is the confidence that we have in him, that if we ask any thing according to his will he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that ye shall pray for it. All unrighteousness is sin; and there is a sin not unto death.

JAMES 5: 16. The effectual fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months: and he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

ZECH. 13: 9. They shall call on my name, and I will hear them.

2 KINGS 19: 20. Thus saith the LORD to Hezekiah, That which thou hast prayed to me against the king of Assyria, I have heard.

PS. 6: 9. The LORD hath heard my supplication; the LORD will receive my prayer.

34: 4. I sought the LORD; he heard me and delivered me out of all my fears.

IX. *Characteristics of a Spirit of acceptable Prayer.*

1. *Sincerity.*

PS. 17: 1. Give ear to my prayer, that goeth not out of feigned lips.

145: 18. The LORD is nigh unto all them, that call upon him in truth.

JER. 29: 13. Then shall ye find me, when ye shall search for me with all your heart.

ISA. 29: 13. Forasmuch as this people draw near unto me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men; therefore, behold, I will proceed to do a marvellous work among this people.

LAM. 3: 41. Let us lift up our heart with our hands to God in the heavens.

PS. 78: 34. When God slew them, then they sought him, and inquired early after God. — 36. Nevertheless

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they flattered him with their mouth: their heart was not right with him.

Ezek. 33: 31. With their mouth they show much love; but their heart goeth after their covetousness.

Mat. 6: 5. When thou prayest, be not as the hypocrites are; for they love to pray, standing in the synagogues, and in the corners of the streets, that they may be seen of men.

23: 14. For a pretence, they make long prayers.

2. *Praying in Faith.*

2 Sam. 7: 28. And now, O Lord God, thou art that God, and thy words be true, and thou hast promised this goodness unto thy servant: therefore now let it please thee to bless the house of thy servant, that it may continue forever before thee: for thou, O Lord God, hast spoken it; and with thy blessing let the house of thy servant be blessed forever.

Mat. 21: 22. All things whatsoever ye shall ask in prayer, believing, ye shall receive.

Heb. 11: 6. Without faith it is impossible to please him: for he that cometh to God must believe that he is; and that he is a rewarder of them that diligently seek him.

James 5: 15. The prayer of faith shall save the sick, and the Lord shall raise him up.

John 15: 7. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

James 1: 6. Let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven and tossed. For let not that man think that he shall receive any thing of the Lord.

Heb. 10: 22. Let us draw near with a true heart, in full assurance of faith.

3. *Humble Submission.*

2 Chron. 7: 14. If my people shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sins.

Luke 18: 13. The publican, standing afar off, would not so much as lift his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

Mat. 26: 39. He went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me. Nevertheless, not as I will, but as thou wilt.

John 5: 30. I seek not mine own will, but the will of the Father that sent me.

Luke 15: 21. Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son.

4. *Forgiveness.*

Mat. 6: 12. Forgive us our debts, as we forgive our debtors. — 14. For if ye forgive men their trespasses, your heavenly Father will also forgive you. But, if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Luke 6: 37. Forgive and ye shall be forgiven.

Mat. 5: 23. If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift.

Luke 23: 34. Father forgive them, for they know not what they do.

5. *With Purity of Heart.*

Ps. 26: 6. I will wash my hands in innocency: so will I compass thine altar.

34: 15. The eyes of the Lord are upon the righteous, his ears are open to their cry. — 17. The righteous cry, and the Lord heareth, and delivereth them out of all their troubles.

4: 3. The Lord hath set apart him that is godly for himself; the Lord will hear when I call unto him.

145: 19. The Lord will fulfil the desire of them that fear him; he also will hear their cry and will save them.

Prov. 15: 8. The sacrifice of the wicked is an abomination unto the Lord; but the prayer of the upright is his delight.

John 9: 31. If any man be a wor-

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shipper of God and doth his will, him he heareth.

1 JOHN 3: 22. Whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

Ps. 91: 14. Because he hath set his love on me, therefore will I deliver him.

66: 18. If I regard iniquity in my heart, the LORD will not hear me.

6. *Fervor.*

Ps. 88: 1. O LORD God of my salvation, I have cried day and night before thee.

LUKE 22: 44. Being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground.

HEB. 5: 7. Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard, in that he feared.

2 KINGS 20: 2. Then he turned his face to the wall, and prayed unto the LORD, saying, I beseech thee, O LORD, remember now, how I have walked before thee in truth, and with a perfect heart, and have done that which was good in thy sight. And Hezekiah wept sore. — 5. Thus saith the LORD, I have heard thy prayer, I have seen thy tears: behold I will heal thee; on the third day thou shalt go up unto the house of the LORD.

NEH. 1: 4. I sat down and wept and mourned certain days, and fasted and prayed.

JER. 9: 1. O that my head were waters, and mine eyes a fountain of tears.

ROM. 10: 1. Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

9: 2. I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren.

JAMES 5: 16. The effectual fervent prayer of a righteous man availeth much.

X. *How Prayer is Hindered.*

JOSH. 7: 7. And Joshua said, Alas, O LORD God, wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? would to God we had been content, and dwelt on the other side Jordan! O LORD, what shall I say, when Israel turneth their backs before their enemies? For the Canaanites, and all the inhabitants of the land, shall hear of it, and shall environ us round, and cut off our name from the earth; and what wilt thou do unto thy great name?

And the LORD said unto Joshua, Get thee up! wherefore liest thou thus upon thy face? Israel hath sinned, and they have also transgressed my covenant which I commanded them; for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff. Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you. Up, sanctify the people, and say, Sanctify yourselves against to-morrow; for thus saith the LORD God of Israel, There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you.

¶ 1 SAM. 7: 2. And all the house of Israel lamented after the LORD. And Samuel spake unto all the house of Israel, saying, If ye do return unto the LORD with all your hearts, then put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the LORD, and serve him only: and he will deliver you out of the hand of the Philistines. Then the children of Israel did put away Baalim and Ashtaroth, and served the LORD only. And Samuel said, Gather all Israel to Mizpeh, and I will pray for you unto the LORD. And they gathered together to Mizpeh, and drew water, and poured it out before the LORD, and fasted on that day, and said there, We have sinned against the LORD.

Ps. 66: 18. If I regard iniquity

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in my heart, the LORD will not hear me.

PROV. 15: 8. The sacrifice of the wicked is an abomination to the LORD.

ISA. 1: 11. To what purpose is the multitude of your sacrifices unto me? saith the LORD. — 12. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations. — 15. When ye spread out your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear. Your hands are full of blood.

MICAH 3: 1. Ye princes of the house of Israel, is it not for you to know judgment? who hate the good and love the evil. — 4. Then shall they cry unto the LORD, but he will not hear them: he will even hide his face from them at that time, as they have behaved themselves ill in their doings.

PROV. 28: 9. He that turneth away his ear from hearing the law, even his prayer shall be abomination.

ISA. 59: 1. The LORD's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear; but your iniquities have separated between you and your God; and your sins have hid his face from you, that he will not hear.

JER. 11: 10. They are turned back to the iniquities of their fathers.... though they cry unto me, I will not hearken to them.

XI. *Position in Prayer.*

EX. 9: 33. Moses spread forth his hands unto the LORD; and the thunder and hail ceased.

PS. 63: 4. I will lift up my hands in thy name.

1 KINGS 8: 22. Solomon stood before the altar of the LORD,... and spread forth his hands toward heaven.

2 CHRON. 6: 13. Solomon made a scaffold... and upon it he stood and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands towards heaven.

LUKE 22: 41. He (Christ) kneeled down and prayed.

MAT. 26: 39. He fell on his face and prayed.

ACTS 7: 60. He (Stephen) kneeled down and cried with a loud voice.

1 CHRON. 21: 16. David and the elders of Israel fell on their faces.

XII. *Kinds of Prayer.*

1. *Private.*

MAT. 6: 6. When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father who is in secret, and thy Father which seeth in secret shall reward thee openly.

14: 23. Jesus... went up into a mountain to pray, and was there alone.

MARK 1: 35. Jesus, rising up a great while before day, departed into a solitary place, and there prayed.

LUKE 5: 16. Jesus withdrew himself into the wilderness and prayed.

ACTS 10: 9. Peter went up upon the housetop to pray.

2. *Social and Public Prayer.*

(See *Ordinances of the Church*, p. 155.)

XIII. *Times of Prayer.*

PS. 5: 3. My voice shalt thou hear in the morning, O LORD, in the morning will I direct my prayer unto thee and look up.

55: 17. Evening and morning and at noon will I pray and cry aloud; he shall hear my voice.

119: 164. Seven times a day do I praise thee.

DAN. 6: 10. He kneeled upon his knees three times in a day, and prayed and gave thanks.

1 PETER 4: 7. Be sober and watch unto prayer.

ACTS 3: 1. Peter and John went up together into the temple at the hour of prayer, being the ninth hour. (*Three P. M.*)

XIV. *Occasional Prayers.*

1. *Dedication.*

1 KINGS 8: 22. And Solomon stood before the altar of the LORD, in the presence of all the congregation of Israel, and spread forth his

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hands towards heaven: and he said, LORD God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart; who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled it with thine hand, as it is this day. Therefore now, LORD God of Israel, keep with thy servant David my father that thou promisedst him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel: so that thy children take heed to their way, that they walk before me as thou hast walked before me.

¶ And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father. But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded? Yet have thou respect unto the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer which thy servant prayeth before thee today: that thine eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place. And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling-place: and when thou hearest, forgive. If any man trespass against his neighbor, and an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house: then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness. When thy people Israel be smitten down before the enemy, because they have sinned against thee, and shall turn again to thee, and confess thy name, and pray, and make supplication unto thee in this house: then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers. When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray towards this place, and confess thy name, and turn from their sin, when thou afflictest them: then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach them the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance.

¶ If there be in the land famine, if there be pestilence, blasting, mildew, locust, or if there be caterpillar; if their enemy besiege them in the land of their cities; whatsoever plague, whatsoever sickness, there be; what prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands towards this house: then hear thou in heaven thy dwelling-place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, even thou only, knowest the hearts of all the children of men;) that they may fear thee all the days that they live in the land which thou gavest unto our fathers. Moreover concerning a stranger, that is not of thy people Israel, but cometh out of a far country for thy name's sake; (for they shall hear of thy great name, and of thy strong hand, and of thy stretched-out arm:) when he shall come and pray towards this house: hear thou in heaven thy dwelling-place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name to fear thee, as do thy people Israel; and that they may know that this house, which I have builded, is called by thy name. If thy people go out to battle against their enemy, whithersoever thou shalt send them, and shalt pray unto the LORD, toward the city which thou hast chosen, and toward the house that I have built for thy name: then hear thou in heaven their prayer and their supplication, and main-

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tain their cause. If they sin against thee, (for there is no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near; yet if they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness: and so return unto thee with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name: then hear thou their prayer and their supplication in heaven thy dwelling-place, and maintain their cause. And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and give them compassion before them who carried them captive, that they may have compassion on them: for they be thy people, and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the furnace of iron: that thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee. For thou didst separate them from among all the people of the earth, to be thine inheritance, as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O LORD God.

2. *The Savior's Prayer at the Communion Table.*

JOHN 17: 1. These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things, whatsoever thou hast given me, are of thee: for I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth.

¶ As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou

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gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them.

3. *Prayer for Deliverance from Distress.*

Dan. 9: 3. And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes: and I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments; we have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts, and from thy judgments: neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land. O Lord, righteousness belongeth unto thee; but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee. O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us by his servants the prophets. Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him. And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem. As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand thy truth. Therefore hath the Lord watched upon the evil, and brought it upon us: for the Lord our God is righteous in all his works which he doeth: for we obeyed not his voice. And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly. O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us. Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate for the Lord's sake. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.

4. *Penitential Prayer.*

Ps. 51: 1. Have mercy upon me, O God, according to thy loving-kindness; according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and

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cleanse me from my sin. For I acknowledge my transgressions; and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight; that thou mightest be justified when thou speakest, and be clear when thou judgest. Behold, I was shapen in iniquity; and in sin did my mother conceive me. Behold, thou desirest truth in the inward parts; and in the hidden part thou shalt make me to know wisdom. Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit: then will I teach transgressors thy ways; and sinners shall be converted unto thee. Deliver me from blood-guiltiness, O God, thou God of my salvation; and my tongue shall sing aloud of thy righteousness. O LORD, open thou my lips; and my mouth shall show forth thy praise. For thou desirest not sacrifice, else would I give it: thou delightest not in burnt-offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem. Then shalt thou be pleased with the sacrifices of righteousness, with burnt-offering, and whole burnt-offering: then shall they offer bullocks upon thine altar.

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§ 8. CONFIDENCE IN GOD.

2 CHRON. 20: 20. Hear me, O Judah, and ye inhabitants of Jerusalem. Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper.

MAT. 9: 18. While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live. And Jesus arose, and followed him, and so did his disciples.

And behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment. For she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort: thy faith hath made thee whole. And the woman was made whole from that hour.

And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, he said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand: and the maid arose. And the fame hereof went abroad into all that land.

13: 58. He did not many mighty works there, because of their unbelief.

15: 21. Then Jesus went thence, and departed into the coasts of Tyre and Sidon. And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread and to cast it to dogs. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their master's table. Then Jesus answered and said unto her, O woman! great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

¶ 17: 14. And when they were come to the multitude, there came to him a certain man kneeling down to him, and saying, Lord, have mercy on my son; for he is lunatic, and sore vexed; for oft-times he falleth into the fire, and oft into the

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water. And I brought him to thy disciples, and they could not cure him. Then Jesus answered and said, O faithless and perverse generation! how long shall I be with you? how long shall I suffer you? bring him hither to me. And Jesus rebuked the devil, and he departed out of him: and the child was cured from that very hour. Then came the disciples to Jesus apart, and said, Why could not we cast him out? And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove: and nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting.

MARK 11: 20. And in the morning, as they passed by, they saw the fig-tree dried up from the roots. And Peter, calling to remembrance, saith unto him, Master, behold, the fig-tree which thou cursedst is withered away. And Jesus answering, saith unto them, Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

LUKE 17: 5. And the Apostles said unto the Lord, Increase our faith. And the Lord said, If ye had faith as a grain of mustard-seed, ye might say unto this sycamine-tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

JOHN 11: 40. Jesus saith unto her, Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God? Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me: and I knew that thou hearest me always: but because of the people which stand by, I said it, that they may believe that thou hast sent me. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth! And he that was dead came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

¶ Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. But some of them went their ways to the Pharisees, and told them what things Jesus had done.

ROM. 3: 3. For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar; as it is written,

That thou mightest be justified in thy sayings,
And mightest overcome when thou art judged.
Ps. 51: 4.

EPH. 6: 16. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

JAMES 1: 5. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double-minded man is unstable in all his ways.

1 PET. 1: 8. Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory, receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently: who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

MAT. 6: 25. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet

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your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory, was not arrayed like one of these. Wherefore if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying what shall we eat, or what shall we drink, or wherewithal shall we be clothed?

¶ LUKE 12: 6. Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not, therefore: ye are of more value than many sparrows. Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God.

JOHN 14: 1. Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also. And whither I go, ye know, and the way ye know. — 27. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

2 COR. 1: 3. Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God: for as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation: and our hope of you is steadfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation. For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life: but we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us: ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons, thanks may be given by many on our behalf.

¶ 2 TIM. 1: 12. For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

1 PET. 4: 19. Wherefore, let them, that suffer according to the will of God, commit the keeping of their souls to him in well-doing, as unto a faithful Creator.

2 PET. 1: 1. Simon Peter, a servant and an Apostle of Jesus Christ, to them that have obtained like precious faith with us, through the righteousness of God and our Savior Jesus Christ: Grace and peace be multiplied unto you, through the knowledge of God, and of Jesus our Lord.

According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceed-

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ing great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

REV. 2: 8. And unto the Angel of the church in Smyrna write: These things saith the first and the last, which was dead, and is alive; I know thy works, and tribulation, and poverty, (but thou art rich,) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. Fear none of those things which thou shalt suffer. Behold, the Devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee a crown of life. He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh, shall not be hurt of the second death.

HAB. 3: 17. Although the fig-tree shall not blossom, neither shall fruit be in the vine; the labor of the olive shall fail, and the fields shall yield no meat; the flocks shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the LORD, I will joy in the God of my salvation. The LORD God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places.

¶ ISA. 26: 1. In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the LORD forever: for in the LORD JEHOVAH is everlasting strength: for he bringeth down them that dwell on high; the lofty city, he layeth it low; he layeth it low, even to the ground; he bringeth it even to the dust. The foot shall tread it down, even the feet of the poor, and the steps of the needy. The way of the just is uprightness: thou, Most Upright, dost weigh the path of the just. Yea, in the way of thy judgments, O LORD, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee. With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early.

HEB. 11: 1. Now faith is the substance of things hoped for, the evidence of things not seen: for by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh. By faith Enoch was translated, that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God. Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that

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they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city. By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only-begotten son, of whom it was said, That in Isaac shall thy seed be called; accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.

¶ By faith Isaac blessed Jacob and Esau concerning things to come. By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff. By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones. By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them. By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned. By faith the walls of Jericho fell down, after they were compassed about seven days. By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace. And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jepthae, of David also, and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens: women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheep-skins and goat-skins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens, and caves of the earth. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.

Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

¶ 1 JOHN 5: 10. He that believeth the Son of God hath the witness in himself: he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life: and this life is in his Son. He that hath the Son, hath life; and he that hath not the Son of God, hath not life.

JOB 13: 15. Though he slay me, yet will I trust in him.

19: 25. I know that my Redeemer

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liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy the body; yet in my flesh shall I see God.

Ps. 4: 8. I will lay me down in peace and sleep; for thou, LORD, only makest me dwell in safety.

5: 11. Let all them that put their trust in thee rejoice: let them shout for joy, because thou defendest them. Let them also that love thy name, be joyful in thee. For thou, LORD, wilt bless the righteous; with favor wilt thou compass him as with a shield.

7: 10. My defence is of God, who saveth the upright in heart.

9: 9. The LORD also will be a refuge for the oppressed, a refuge in time of trouble; and they that know thy name will put their trust in thee. For thou LORD hast not forsaken them that seek thee.

11: 1. In the LORD put I my trust; why say ye to my soul, Flee as a bird to your mountain?

16: 8. I have set the LORD always before me; because he is at my right hand, I shall not be moved.

18: 1. I will love thee, O LORD, my strength. The LORD is my rock, and my fortress, and my deliverer; my God, my strength, in whom I trust; my buckler, and the horn of my salvation, and my high tower. I will call upon the LORD, who is worthy to be praised. So shall I be saved from mine enemies. — 29. By thee I have run through a troop, and by my God have I leaped over a wall. As for God his way is perfect; the word of the LORD is tried.

20: 7. Some trust in chariots, and some in horses; but we will remember the name of the LORD our God.

¶ 23: 1. The LORD is my shepherd, I shall not want. He maketh me to lie down in green pastures, and leadeth me beside the still waters. He restoreth my soul. He leadeth me in the path of righteousness, for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me . . . thou preparest a table before me in the presence of my enemies.

25: 1. Unto thee, O LORD, do I lift up my soul: O my God, I trust in thee: let me not be ashamed, let not my enemies triumph over me.

27: 1. The LORD is my light and my salvation: whom shall I fear? The LORD is the strength of my life, of whom shall I be afraid? — 10. When my father and my mother forsake me, then the LORD will take me up.

31: 1. In thee, O LORD, do I put my trust; let me never be ashamed. — 14. I trusted in thee, O LORD, I said thou art my God.

32: 10. He that trusteth in the LORD, mercy shall compass him about.

37: 3. Trust in the LORD and do good, so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself in the LORD, and he shall give thee the desire of thy heart. Commit thy way unto the LORD; trust also in him, and he shall bring it to pass. — 7. Rest in the LORD, and wait patiently for him; fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

55: 22. Cast thy burthen upon the LORD, and he shall sustain thee: he shall never suffer the righteous to be moved.

56: 4. In God I have put my trust: I will not be afraid what man can do unto me.

73: 26. My flesh and my heart faileth, but God is the strength of my heart, and my portion forever.

¶ 91: 2. I will say of the LORD, He is my refuge and my fortress; my God, in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence; he shall cover thee with his feathers, and under his shadow shalt thou trust. . . . Thou shalt not be afraid for the terror, nor for the arrow that flieth by day, nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noon day. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee: because thou hast made the LORD, who is my refuge, even the most high, thy habitation: . . . there shall no evil befal thee, neither shall any plague come near thy dwelling.

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125: 1. They that trust in the LORD shall be as mount Zion which cannot be removed, but abideth forever.

ISA. 26: 3. Thou wilt keep him in perfect peace whose mind is staid on thee; because he trusteth in thee. Trust ye in the LORD forever; for in the LORD Jehovah is everlasting strength.

NAHUM 1: 7. The LORD is good; a strong hold in the day of trouble; and he knoweth them that trust in him.

(See *Conditions with which the Sinner must comply.* Chap. II. *Faith.*)

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§ 9. MORAL COURAGE.

MAT. 10: 28. Fear not them that kill the body, and are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell. — 37. He that loveth father or mother more than me, is not worthy of me, and he that loveth son or daughter more than me is not worthy of me and he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it.

DAN. 3: 16. We are not careful to answer thee in this matter; if it be so, our God whom we serve is able to deliver us from the burning fiery furnace; and he will deliver us out of thy hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship thy golden image which thou hast set up.

JOHN 2: 15. When he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen, and poured out the changers' money, and overthrew the tables, and said unto them that sold doves, Take these things hence, make not my Father's house an house of merchandise.

ACTS 2: 22. Ye men of Israel, hear these words, Jesus of Nazareth, a man approved of God, among you . . . him ye have taken, and by wicked hands have crucified and slain. — 36. God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

ACTS 3: 14. Ye denied the Holy One and the Just, and desired a murderer to be granted unto you, and killed the Prince of Life, whom God hath raised from the dead.

4: 8. Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. Now, when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them that they had been with Jesus.

¶ ACTS 7: 51. Ye stiffnecked and uncircumcised in heart and ears: ye do always resist the Holy Ghost; as your fathers did, so do ye . . . they have slain the prophets, which prophesied before of the coming of the Just One, of whom ye have been now the betrayers and murderers.

8: 4. They that were scattered abroad, went every where preaching the word.

14: 22. They returned again to Lystra . . . confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

21: 13. Then Paul answered, What mean ye to weep, and to break my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

23: 3. God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest

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me to be smitten contrary to the law?

24: 24. And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

26: 24. And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad! But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness. For the king knoweth of these things, before whom also I speak freely. For I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. King Agrippa, believest thou the prophets? I know that thou believest. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

¶ GAL. 2: 11. But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For, before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew, and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

PHIL. 1: 27. Stand fast in one spirit with one mind, striving together for the faith of the gospel, and in nothing terrified by your adversaries, which is to them an evident token of perdition, but to you of salvation, and that of God.

1 THESS. 2: 1. For yourselves, brethren, know our entrance in unto you, that it was not in vain: but even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention. For our exhortation was not of deceit, nor of uncleanness, nor in guile; but as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.

1: 6. And ye became followers of us and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: so that ye were ensamples to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad: so that we need not to speak any thing. For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols, to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.

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§ 10. WATCHFULNESS.

PROV. 4: 23. Keep thy heart with all diligence, for out of it are the issues of life.

MAT. 25: 13. Watch therefore, for ye know not the day nor the hour wherein the Son of man cometh. — 29. For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath.

26: 33. Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended. Jesus said unto him, Verily, I say unto thee, that this night, before the cock crow, thou shalt deny me thrice. Peter said unto him, Though I should die with thee, yet will not I deny thee. Likewise also said all the disciples.

MARK 13: 33. Take ye heed,

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watch and pray: for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly, he find you sleeping. And what I say unto you, I say unto all, Watch.

Luke 12: 35. Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily, I say unto you, That he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not. Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all? And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, That he will make him ruler over all that he hath.

¶ 1 Thess. 5: 4. But ye, brethren, are not in darkness, that that day should overtake you as a thief; ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep, sleep in the night; and they that be drunken, are drunken in the night. But let us, who are of the day, be sober, putting on the breast-plate of faith and love; and for a helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us; that, whether we wake or sleep, we should live together with him. Wherefore, comfort yourselves together, and edify one another, even as also ye do.

Mat. 24: 42. Watch, therefore, for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready; for in such an hour as ye think not, the Son of man cometh.

Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? blessed is that servant, whom his Lord, when he cometh, shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods.

Mark 14: 38. Watch and pray, lest ye enter into temptation.

1 Cor. 16: 13. Watch ye, stand fast in the faith, quit you like men, be strong.

2 Tim. 4: 5. Watch thou in all things.

Rom. 13: 11. Now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent; the day is at hand: let us therefore cast off the works of darkness: and let us put on the armor of light.

Eph. 6: 10. Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. — 14. Having your loins girt about with truth, and having on the breast-plate of righteousness, and your feet shod with the preparation of the gospel of peace. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always, with all prayer and supplication in the Spirit, and watching thereunto with all perse-

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verance and supplication for all saints.

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§ 11. PERSEVERANCE — APOSTACY.

JOHN 8: 31. If ye continue in my word, then are ye my disciples indeed.

ROM. 8: 31. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him, also freely give us all things? ... Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? ... Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come: nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus, our Lord.

GAL. 4: 15. Where is then the blessedness ye spake of? for I bear you record, that if it had been possible, ye would have plucked out your own eyes, and have given them to me. Am I therefore become your enemy because I tell you the truth? They zealously affect you, but not well; yea, they would exclude you, that ye might affect them. But it is good to be zealously affected always in a good thing, and not only when I am present with you.

HEB. 6: 9. But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak. For God is not unrighteous to forget your work and labor of love, which ye have showed towards his name, in that ye have ministered to the saints, and do minister.

And we desire that every one of you do show the same diligence to the full assurance of hope unto the end: that ye be not slothful, but followers of them who through faith and patience inherit the promises.

MAT. 24: 13. He that shall endure unto the end, the same shall be saved.

¶ MARK 4: 16. These are they which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness, and have no root in themselves, and so endure but for a time; afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

REV. 2: 12. And to the Angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges; I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth. — 18. And unto the Angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass; I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first.

JAMES 5: 7. Be patient therefore, brethren, unto the coming of the Lord. ... Establish your hearts: for the coming of the Lord draweth nigh. ... Take my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord: that the Lord is very pitiful, and of tender mercy.

JER. 2: 2. Thus saith the LORD, I remember thee; the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness: in a land that was not sown. Israel was holiness to the LORD. — 5. What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity and are become vain? Neither said they, Where is the LORD that brought us up out of the land of Egypt, through a land of deserts and of pits? ... And I brought you into a plentiful country, to eat the fruit thereof and the goodness thereof; but when ye entered, ye defiled my land, and made mine heritage an abomination ... The priests

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said not, Where is the LORD? And they that handle the law, knew me not; the pastors also transgressed against me. — 11. Hath a nation changed their gods, which yet are no gods? But my people have changed their glory for that which doth not profit. Be ye astonished, O ye heavens, at this, be ye horribly afraid, be ye very desolate, saith the LORD. For my people have committed two evils; they have forsaken me, the fountain of living waters, and have hewed them out cisterns, broken cisterns, that can hold no water. Is Israel a servant? Is he a home-born slave? Why then is he spoiled? — 17. Hast thou not procured this unto thyself, in that thou hast forsaken the LORD thy God, when he led thee by the way? — 19. Thine own wickedness shall correct thee, and thy backslidings shall reprove thee. Know, therefore, and see that it is an evil thing and bitter, that thou hast forsaken the LORD thy God. — 21. Yet I planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me?

¶ MAT. 10: 22. He that endureth to the end, the same shall be saved.

REV. 2: 10. Be thou faithful unto death, and I will give thee a crown of life.

GAL. 6: 9. Let us not be weary in well doing; for in due time we shall reap if we faint not.

1 COR. 15: 58. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord; forasmuch as ye know that your labor is not in vain in the Lord.

MAT. 13: 20. He that received seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he no root in himself, but endureth for a while; for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among thorns, is he that heareth the word; and the cares of this world, and the deceitfulness of riches, choke the word, and it becometh unfruitful.

LUKE 11: 24. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first.

1 TIM. 4: 1. Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron, forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God, and prayer.

2 TIM. 3: 1. This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth.

¶ 2 PETER 2: 20. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them, according to the true proverb,

> The dog is turned to his own vomit again;

and,

> The sow that was washed, to her wallowing in the mire.

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REV. 2: 1. Unto the Angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are Apostles, and are not; and hast found them liars: and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted. Nevertheless, I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate. He that hath an ear let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

¶ 3: 1. And unto the Angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come upon thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his Angels.

3: 14. And unto the Angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true Witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot. I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of me gold, tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve that thou mayest see. As many as I love I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock. If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh, will I grant to sit with me in my throne, even as I overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches.

HEB. 6: 4. For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come; if they shall fall away, to renew them again unto repentance: seeing they crucify unto themselves the Son of God afresh, and put him to an open shame. — 11. We desire that every one of you do show the same diligence to the full assurance of hope unto the end: that ye be not slothful, but followers of them who through faith and patience inherit the promises.

MAT. 5: 13. Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out, and trodden under foot of men.

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CHAPTER II.

CHRISTIAN DEPORTMENT AND DUTIES.

§ 1. OF THE TONGUE.

MAT. 12: 37. By thy words thou shalt be justified. — 35. A good man, out of the good treasure of the heart bringeth forth good things.

5: 37. Let your communications be yea, yea, nay, nay.

LUKE 4: 22. All bare him witness, and wondered at the gracious words which proceeded out of his mouth.

JOB 2: 10. In all this Job sinned not with his lips.

27: 4. My lips shall not speak wickedness.

33: 3. My words shall be of the uprightness of my heart.

PS. 39: 1. I will take heed to my ways that I sin not with my tongue; I will keep my mouth with a bridle while the wicked is before me.

141: 3. Set a watch, O LORD, before my mouth.

63: 3. My lips shall praise thee.

37: 30. The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment.

PROV. 10: 11. The mouth of the righteous is a well of life. — 20. The tongue of the just is as choice silver. ... The lips of the righteous feed many. — 31. The mouth of the just bringeth forth wisdom.

12: 6. The mouth of the upright shall deliver them. — 18. The tongue of the wise is health.

14: 3. The lips of the wise shall preserve them.

15: 1. A soft answer turneth away wrath. — 4. A wholesome tongue is a tree of life. — 7. The lips of the wise disperse knowledge.

16: 24. Pleasant words are as an honey-comb ... sweet to the soul, and health to the bones.

18: 21. Death and life are in the power of the tongue.

ECCL. 9: 17. The words of the wise are heard in quiet, more than the cry of him that ruleth among fools.

EPH. 4: 29. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace to the hearers.

COL. 4: 6. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.

HEB. 13: 15. Let us offer the fruit of our lips: giving thanks to his name.

JAMES 1: 26. If any man seem to be religious and bridleth not his tongue, that man's religion is vain.

3: 2. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

MARK 3: 28. Verily, I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: but he that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation: because they said, He hath an unclean spirit.

(See *Morality of the Gospel, Government of the Tongue.*)

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§ 2. DUTIES ARISING FROM THE SOCIAL RELATIONS.

I. *The Marriage Relation.*

HEB. 13: 4. Marriage is honorable in all, and the bed undefiled.

1 COR. 7: 2. To avoid fornication, let every man have his own wife, and let every woman have her own husband.

1 TIM. 5: 3. Honor widows that are widows indeed. But if any widow have children or nephews, let them learn first to show piety at home, and to requite their parents: for that is good and acceptable before God. Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day: but she that liveth in pleasure is dead while she liveth. And these things give in charge, that they may be blameless. But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel. Let not a widow be taken into the number under threescore years old, having been the wife of one man, well reported of for good works; if she have

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brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work. But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry; having damnation, because they have cast off their first faith. And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also, and busybodies, speaking things which they ought not. I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully. For some are already turned aside after Satan. If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

MAT. 19: 3. The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read, that he which made them at the beginning, made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away, doth commit adultery. His disciples say unto him, If the case of the man be so with his wife, it is not good to marry. But he said unto them, All men cannot receive this saying, save they to whom it is given. For there are some eunuchs, which were so born from their mother's womb; and there are some eunuchs, which were made eunuchs of men; and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

¶ 1 COR. 7: 25. Now concerning virgins, I have no commandment of the Lord: yet I give my judgment as one that hath obtained mercy of the Lord to be faithful. I suppose therefore that this is good for the present distress; I say, that it is good for a man so to be. Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. But and if thou marry, thou hast not sinned: and if a virgin marry, she hath not sinned. Nevertheless, such shall have trouble in the flesh; but I spare you. But this I say, brethren, The time is short. It remaineth, that both they that have wives, be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it. For the fashion of this world passeth away. But I would have you without carefulness. He that is unmarried, careth for the things that belong to the Lord, how he may please the Lord: but he that is married, careth for the things that are of the world, how he may please his wife. There is difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy, both in body and in spirit: but she that is married, careth for the things of the world, how she may please her husband. And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction. But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry. Nevertheless, he that standeth steadfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well. So then he that giveth her in marriage doeth

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well; but he that giveth her not in marriage doeth better. The wife is bound by the law as long as her husband liveth, but if her husband be dead, she is at liberty to be married to whom she will, only in the Lord. But she is happier if she so abide after my judgment, and I think also, that I have the Spirit of the Lord.

ROM. 7: 2. The woman, which hath a husband, is bound by the law to her husband so long as he liveth: but if the husband be dead, she is loosed from the law of her husband.

Duties resulting from it.

1 COR. 7: 3. Let the husband render unto the wife due benevolence, and likewise also, the wife unto the husband.

EPH. 5: 21. Submitting yourselves one to another in the fear of God. Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the Savior of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it. — 28. So ought men to love their wives, as their own bodies. He that loveth his wife loveth himself, for no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church. For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church. Nevertheless, let every one of you in particular so love his wife even as himself: and the wife see that she reverence her husband.

COL. 3: 18. Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them.

1 TIM. 2: 9. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array, but (which becometh women professing godliness) with good works. Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding, she shall be saved in child-bearing, if they continue in faith, and charity, and holiness, with sobriety.

1 PETER 3: 1. Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives, while they behold your chaste conversation coupled with fear. Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands, even as Sarah obeyed Abraham, calling him lord; whose daughters ye are, as long as ye do well, and are not afraid with any amazement. Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

1 TIM. 5: 14. I will that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

TITUS 2: 4. That the aged women teach the younger women to be sober, to love their husbands, to love their children; to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God, be not blasphemed.

Duties in Regard to Unbelievers.

1 COR. 7: 10. Unto the married I command, yet not I, but the Lord,

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let not the wife depart from her husband; but and if she depart, let her remain unmarried, or be reconciled to her husband. And let not the husband put away his wife.

If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman that hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean; but now are they holy. But if the unbelieving depart, let him depart. A brother or sister is not bound in such cases: but God hath called us to peace. For what knowest thou, O wife, whether thou shalt not save thy husbsnd? and how knowest thou, O husband, whether thou shalt save thy wife?—39. The wife is bound by the law, as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will, only in the Lord.

DEUT. 7: 3. Neither shalt thou make marriages with them [the heathen] thy daughter thou shalt not give unto his son; nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods.

(See *the Transgression of Solomon.* 1 Kings 11: 1. Of *Israel.* Ezra 9: 2–12. Neh. 13: 23.)

Fornication.

PROV. 5: 3. For the lips of a strange woman drop as a honeycomb, and her mouth is smoother than oil. But her end is bitter as wormwood, sharp as a two-edged sword. Her feet go down to death; her steps take hold on hell. Lest thou shouldest find the path of life, her ways are movable; thou canst not know them.—8. Remove thy way far from her, and come not nigh the door of her house; lest thou give thy honor unto others and thy years unto the cruel.... And thou mourn at the last, when thy flesh and thy body are consumed, and say, How have I hated instruction, and my heart despised reproof!

6: 23. The commandment is a lamp; and the law is light; and reproofs of instruction are the way of life; to keep thee from the evil woman, from the flattery of the tongue af a strange woman. Lust not after her beauty in thine heart, neither let her take thee with her eyelids. For by means of a whorish woman, a man is brought to a piece of bread; and the adulteress will hunt for the precious life. Can a man take fire in his bosom, and his clothes not be burned? Can one go upon hot coals, and his feet not be burnt? So he that goeth in to his neighbor's wife; whoso toucheth her shall not be innocent.

7: 4. Say unto wisdom, thou art my sister, and call understanding thy kinswoman, that they may keep thee from the strange woman, from the stranger which flattereth with her words. For at the window of my house, I looked through my casement, and beheld among the simple ones, I discerned among the youths, a young man void of understanding, passing through the street, near her corner; and he went the way to her house; in the twilight, in the dark and black night. And behold, there met him a woman with the attire of a harlot, and subtle of heart. So she caught him and kissed him and with an impudent face said unto him, I have peace offerings with me; this day have I paid my vows; therefore came I forth to meet thee, diligently to seek thy face, and I have found thee.—21. With much fair speech she caused him to yield; with the flattering of her lips she forced him. He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks, till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not, that it is for his life.—26. She hath cast down many wounded; yea many strong men have been slain by her: her house is the way to hell, going down to the chambers of death.

9: 13. A foolish woman is clamorous; she is simple and knoweth nothing. For she sitteth at the door of her house, on a seat in the high places in the city, to call passengers, who go right on their way, whoso is simple, let him turn in hither; and as for him that wanteth understand-

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ing, she saith to him, Stolen waters are sweet, and bread eaten in secret is pleasant! But he knoweth not that the dead are there, and that her guests are in the depths of hell.

2: 18. Her house inclineth unto death, and her paths unto the dead. None that go unto her return again, neither take they hold of the paths of life.

1 Cor. 6: 13. Now the body is not for fornication, but for the Lord; and the Lord for the body. And God hath both raised up the Lord, and will also raise up us by his own power. Know ye not, that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of a harlot? God forbid. What! know ye not that he which is joined to a harlot is one body? for two, saith he, shall be one flesh. But he that is joined unto the Lord is one spirit. Flee fornication. Every sin that a man doeth, is without the body; but he that committeth fornication, sinneth against his own body.

Prov. 22: 14. The mouth of a strange woman is a deep pit: he that is abhorred of the Lord shall fall therein.

Eccl. 7: 26. I find more bitter than death the woman whose heart is snares and nets.

Fearful Prevalence of this Sin.

Sodom and Gomorrah. Gen. 19.

The Benjamite. Judges 19: 22.

Universal Polygamy and concubinage.

The heathen described. Rom. 1: 24.

Lot and his daughters. Gen. 19: 31.

Reuben with his father's concubine. Gen. 35: 22.

Dinah, Jacob's daughter ravished by Shechem. 34: 2.

Judah, with his daughter-in-law. 38: 12.

Joseph tempted by Potiphar's wife. 39: 7.

Eli's sons. 1 Sam. 2: 22.

David with Uriah's wife. 2 Sam. 12: 4.

Solomon loved many strange women. 1 Kings 11: 1.

Jer. 5: 7. When I fed them to the full, then they committed adultery, and assembled themselves by troops in the harlots' houses: shall I not visit for these things, saith the Lord, and shall I not be avenged on such a nation as this?

9: 2. They be all adulterers.

23: 10. The land is full of adulterers. The land mourneth.

Ezek. 22: 11. One hath committed adultery with his neighbor's wife; another hath defiled his daughter-in-law; and another hath humbled his sister. — 14. Can thy heart endure, or thy hands be made strong, in the day that I shall deal with thee?

John 8: 7. He that is without sin among you, let him first cast a stone at her. . . . And they which heard it, being convicted by their own conscience went out, one by one, beginning at the eldest, even unto the last.

Gal. 5: 19. The works of the flesh are these; adultery, fornication, uncleanness. . . . They that do such things shall not inherit the kingdom of God.

Eph. 5: 5. No whoremonger nor unclean person hath any inheritance in the kingdom of Christ and of God. Because of these things cometh the wrath of God on the children of disobedience.

Heb. 13: 4. Whoremongers and adulterers God will judge.

II. *Parental Relation.*

Gen. 18: 19. I know him, (Abraham,) that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him.

Deut. 6: 6. These words, . . . shall be in thy heart, and thou shalt teach them diligently unto thy children.

11: 19. Ye shall teach them to your children, speaking of them when thou sittest in thy house, and when thou walkest by the way; when thou liest down, and when thou risest up.

Eph. 6: 1. Children, obey your parents in the Lord: for this is right. Honor thy father and mother, (which is the first commandment with promise,) that it may be well with thee,

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and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord.

Col. 3: 20. Children, obey your parents in all things: for this is well-pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged.

1 Tim. 5: 1. Rebuke not an elder, but entreat him as a father; and the younger men as brethren; the elder women as mothers; the younger as sisters: with all purity.

Prov. 23: 22. Hearken unto thy father that begat thee, and despise not thy mother when she is old. — 24. The father of the righteous shall greatly rejoice; and he that begetteth a wise child shall have joy of him. My father and thy mother shall be glad, and she that bare thee shall rejoice.

15: 20. A wise son maketh a glad father, but a foolish man despiseth his mother.

22: 6. Train up a child in the way he should go, and when he is old he will not depart from it.

¶ Isa. 38: 19. The fathers to the children shall make known thy truth.

Joel 1: 3. Tell ye your children of it, and let your children tell their children, and their children another generation.

Prov. 13: 24. He that spareth the rod hateth his son; but he that loveth him chasteneth him betimes.

14: 8. Chasten thy son while there is hope, and let not thy soul spare for his crying.

22: 15. Foolishness is bound up in the heart of a child; but the rod of correction shall drive it far from him.

23: 13. Withhold not correction from the child; thou shalt beat him with a rod; and shalt deliver his soul from hell.

29: 15. The rod and reproof give wisdom; but a child left to himself bringeth his mother to shame. — 17. Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul.

2 Cor. 12: 14. The parents ought to lay up for their children.

1 Tim. 5: 8. If a man provide not for his own, specially for those of his own house, he hath denied the faith, and is worse than an infidel.

Fruits of the faithful performance of Parental Duties.

Gen. 13: 14. The Lord said unto Abraham, I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed be numbered. (15: 5 — 17: 1 — 5: 6.)

Ps. 127: 3. Children are an heritage of the Lord.

37: 25. I have been young and now am old; yet have I not seen the righteous forsaken, or his seed begging bread.

102: 28. The children of thy servants shall continue, and their seed shall be established before thee.

Isa. 44: 3. I will pour my blessing upon thine offspring.

Mat. 19: 14. Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven.

Consequences of neglecting these Duties.

Ex. 20: 5. I am a jealous God, visiting the iniquity of the fathers upon the children, to the third and fourth generation.

1 Sam. 2: 30. Wherefore the Lord God of Israel saith, I said, indeed, that thy house and the house of thy father should remain before me forever; but now, the Lord saith, Be it far from me; for them that honor me, I will honor; and they that despise me, shall be lightly esteemed.

3: 11. Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform upon Eli all things which I have spoken concerning his house: when I begin, I will also make an end; for I have told him that I will judge his house, for the iniquity which he knoweth; because his sons made themselves vile and he restrained them not.

Prov. 28: 24. Whoso robbeth his father or his mother, and saith, It is no transgression, the same is a companion of a destroyer.

30: 17. The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pluck it out, and the young eagles shall eat it.

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2 TIM. 3: 1. In the last days perilous times shall come; for men shall be lovers of their own selves... disobedient to parents... without natural affection.

III. *Master and Servant.*

MAT. 10: 24. The disciple is not above his master; nor the servant above his Lord. (Luke 6: 40.)

JOHN 13: 13. Ye call me Master and Lord; and ye say well, for so I am.... If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done unto you.

EPH. 6: 5. Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God, from the heart: with good will doing service, as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven: neither is there respect of persons with him.

COL. 3: 22. Servants, obey in all things your masters according to the flesh; not with eye-service, as men-pleasers; but in singleness of heart, fearing God: and whatsoever ye do, do it heartily, as to the Lord, and not unto men: knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. But he that doeth wrong, shall receive for the wrong which he hath done: and there is no respect of persons.

4: 1. Masters, give unto your servants that which is just and equal: knowing that ye also have a Master in heaven.

1 TIM. 6: 1. Let as many servants as are under the yoke count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

¶ If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness; from such withdraw thyself.

TITUS 2: 9. Exhort servants to be obedient unto their own masters, and to please them well in all things, not answering again, not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Savior in all things.

PHILEM. 8. Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient, yet for love's sake I rather beseech thee, being such a one as Paul the aged, and now also a prisoner of Jesus Christ: I beseech thee for my son Onesimus, whom I have begotten in my bonds: which in time past was to thee unprofitable, but now profitable to thee and to me: whom I have sent again: thou therefore receive him, that is, mine own bowels. Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel: but without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly. For perhaps he therefore departed for a season, that thou shouldest receive him forever; not now as a servant, but above a servant, a brother beloved, especially to me, but how much more unto thee, both in the flesh, and in the Lord? If thou count me therefore a partner, receive him as myself.

HEB. 13: 3. Remember them that are in bonds as bound with them; and them that suffer adversity, as being yourselves also in the body.

1 PETER 2: 18. Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. For this is thankworthy, if a man for conscience

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toward God endure grief, suffering wrongfully.

Luke 17: 7. Which of you, having a servant plowing or feeding cattle, will say to him by and by, when he is come from the field, Go and sit down to meat? And will not rather say unto him, Make ready wherewith I may sup, and afterward thou shalt eat and drink.

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§ 3. CIVIL RELATIONS.

I. *Subject to Rulers.*

Rom. 13: 1. Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake. For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor.

Titus 3: 1. Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another.

¶ 1 Pet. 2: 13. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well: (for so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men;) as free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Honor all men. Love the brotherhood. Fear God. Honor the king.

2 Peter 2: 9. The Lord knoweth how to reserve the unjust to the day of judgment to be punished: but chiefly them that despise government, and are not afraid to speak evil of dignities.

Mat. 22: 21. Render unto Cæsar the things that are Cæsar's.

Ezra 7: 26. Whosoever will not do the law of God and of the king; let judgment be executed speedily upon him; whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment.

Duty, when the demands of Rulers controvert the Will or Law of God.

Esth. 3: 2. All the king's servants, that were in the king's gate, bowed and reverenced Haman, for the king had so commanded; but Mordecai bowed not, nor did him reverence.

Dan. 3: 18. Be it known unto thee, O king, that we will not serve thy gods, nor worship thy golden image, which thou hast set up.

6: 10. When Daniel knew that the writing was signed, he went into his house, and his windows being open in his chamber toward Jerusalem, he kneeled down and prayed, and gave thanks before his God, as he did aforetime.

Acts 4: 19. Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto men more than unto God, judge ye.

5: 29. We ought to obey God rather than men.

II. *Duty of Rulers.*

Deut. 1: 16. Judge righteously between every man and his brother, and the stranger that is with you.

25: 1. They shall justify the righteous and condemn the wicked.

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Ps. 82: 1. God standeth in the congregation of the mighty, he judgeth among the gods. How long will ye judge unjustly, and accept the person of the wicked? Defend the poor and needy: rid them out of the hand of the wicked.

Prov. 20: 28. The king's throne is upholden by mercy.

29: 14. The king that faithfully judgeth the poor, his throne shall be established forever.

Isa. 1: 17. Relieve the oppressed; judge the fatherless.

2 Sam. 23: 3. He that ruleth over men must be just, ruling in the fear of God.

Isa. 10: 1. Woe unto them that decree unrighteous decrees; and that write grievousness which they have prescribed, to turn aside the needy from judgment, and to take away the right from the poor of my people; that widows may be their prey, and that they may rob the fatherless: and what will ye do in the day of visitation?

Deut. 1: 17. Ye shall not respect persons in judgment; ye shall not be afraid of the face of man.

Ex. 23: 6. Thou shalt not wrest the judgment of thy poor in his cause. Keep thee far from a false matter, and the innocent and righteous slay thou not, for I will not justify the wicked. And thou shalt take no gift; for the gift blindeth the wise, and perverteth the words of the righteous.

III. *Consequences of perverting Judgment.*

Ps. 12: 8. The wicked walk on every side, when the vilest men are exalted.

Prov. 28: 15. As a roaring lion and a raging bear, so is a wicked ruler over a poor people. — 16. The prince that wanteth understanding, is a great oppressor.

29: 2. When the wicked beareth rule, the people mourn.

Eccl. 5: 12. If a ruler hearken to lies, all his servants are wicked.

10: 16. Woe unto thee, O land, when thy king is a child.

4: 13. Better is a poor and wise child than an old and foolish king, that will no more be admonished.

Amos 6: 12. Ye have turned judgment into gall, and the fruit of righteousness into hemlock.

IV. *Rulers subject to God.*

Job 12: 17. He leadeth counsellors away spoiled, and maketh the judges fools. He looseth the bond of kings, and girdeth their loins with a girdle. — 21. He poureth contempt upon princes.

34: 19. He accepteth not the person of princes, nor regardeth the rich more than the poor. — 24. He shall break in pieces mighty men without number, and set others in their stead.

Ps. 75: 7. God is the judge, he putteth down one and setteth up another.

76: 12. He shall cut off the spirit of princes, he shall be terrible to the kings of the earth.

82: 1. God standeth in the congregation of the righteous; he judgeth among the gods.

Isa. 40: 23. He bringeth the princes to nothing, he maketh the judges of the earth as vanity.

Acts 13: 20. After that he gave unto them judges, about the space of four hundred and fifty years, until Samuel the prophet. Afterward they desired a king; and God gave them Saul.... And when he had removed him, he raised up unto them David.

Isa. 45: 1. Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden to subdue nations before him. — 5. I girded thee, though thou hast not known me.

Jer. 21: 4. Thus saith the Lord, I will turn back the weapons of war in your hands. — 7. I will deliver Zedekiah, king of Judah, and all his people into the hand of Nebuchadnezzar.

27: 6. I have given all these lands into the hand of Nebuchadnezzar, king of Babylon, my servant.

Ps. 107: 40. He poureth contempt upon princes, and causeth them to wander in the wilderness, where there is no way.

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§ 4. CONSECRATION TO CHRIST AND HIS CAUSE.

I. *Supreme Devotion.*

MAT. 6: 33. Seek first the kingdom of God and his righteousness.

7: 13. Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because, strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

13: 44. Again: The kingdom of heaven is like unto treasure hid in a field: the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

Again: The kingdom of heaven is like unto a merchantman seeking goodly pearls, who, when he had found one pearl of great price, went and sold all that he had, and bought it.

5: 13. Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and to be trodden under foot of men. Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick: and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

1 COR. 9: 24. Know ye not, that they which run in a race, run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means when I have preached to others, I myself should be a castaway.

2 COR. 3: 2. Ye are our epistle written in our hearts, known and read of all men... manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God.

II. *Property devoted to Christ.*

LUKE 19: 12. A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities.

18: 18. And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life? And Jesus said unto him, Why callest thou me good? none is good, save one, that is God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor thy father and thy mother. And he said, All these have I kept from my youth up. Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. And when he heard this, he was very sorrowful: for he was very rich. And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God! For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. And they that heard it, said, Who then can be saved? And he said, The

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things which are impossible with men, are possible with God.

¶ 1 Tim. 6: 6. But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content. But they that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

James 1: 9. Let the brother of low degree rejoice in that he is exalted: but the rich, in that he is made low: because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

5: 1. Go to now ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth eaten. Your gold and silver is cankered: and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold the hire of the laborers, who have reaped down your fields, which is of you kept back by fraud crieth, and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts as in a day of slaughter.

III. *Personal Effort.*

John 1: 40. One of the two which heard John speak and followed him, was Andrew ... he first findeth his own brother Simon, and saith unto him, We have found the Messias.... And he brought him to Jesus.... Jesus findeth Philip, and saith unto him, Follow me. Philip findeth Nathanael and saith unto him, We have found him of whom Moses, in the law, and the prophets did write.

Acts 5: 41. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name: and daily, in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

20: 17. And from Miletus he sent to Ephesus, and called the elders of the church. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears and temptations, which befel me by the lying in wait of the Jews, and how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befal me there: save that the Holy Ghost witnesseth in every city, saying, That bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men, for I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things to draw away disciples after them.

¶ Therefore watch; and remember, that by the space of three years I ceased not to warn every one night and day with tears. And now,

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brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. And when he had thus spoken, he kneeled down and prayed with them all. And they all wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

Acts 28: 30. Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

Rom. 1: 11. For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established: that is, that I may be comforted together with you, by the mutual faith both of you and me. Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (but was let hitherto) that I might have some fruit among you also, even as among other Gentiles. I am debtor both to the Greeks, and to the Barbarians, both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

¶ 2 Cor. 5: 9. Wherefore we labor, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God: and I trust also are made manifest in your consciences. For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in appearance, and not in heart. For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause.

Rom. 12: 1. I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.

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§ 5. STRIVING TO INCREASE IN HOLINESS — OR SANCTIFICATION.

Mat. 5: 4. Blessed are they that mourn; for they shall be comforted . . . blessed are they that hunger and thirst after righteousness; for they shall be filled.

Lev. 11: 44. I am the Lord your God; you shall therefore sanctify yourselves, and ye shall be holy, for I am holy.

Rom. 6: 1. What shall we say then? Shall we continue in sin, that grace may abound? God forbid: how shall we, that are dead to sin, live any longer therein? Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. — 12. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God: for sin shall not have do-

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minion over you ; for ye are not under the law, but under grace.

¶ What then? shall we sin, because we are not under the law, but under grace ? God forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey ; whether of sin unto death, or of obedience unto righteousness ? But God be thanked, that ye were the servants of sin ; but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness: (I speak after the manner of men, because of the infirmity of your flesh:) for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity ; even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed ? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord.

12: 9. Let love be without dissimulation. Abhor that which is evil ; cleave to that which is good. Be kindly affectioned one to another with brotherly love ; in honor preferring one another ; not slothful in business ; fervent in spirit ; serving the Lord ; rejoicing in hope ; patient in tribulation ; continuing instant in prayer ; distributing to the necessity of saints ; given to hospitality.

13: 11. It is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day: not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

1 Cor. 3: 16. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you ? If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are.

¶ 10: 31. Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God : give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God. Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved. Be ye followers of me, even as I also am of Christ.

2 Cor. 3: 18. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

2 Cor. 7: 1. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

10: 3. For though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds); casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ ; and having in readiness to revenge all disobedience, when your obedience is fulfilled.

13: 5. Examine yourselves, whether ye be in the faith ; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates ? But I trust that ye shall know that we are not reprobates. Now I pray to God that ye do no evil ; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates. For we can do nothing against the truth, but for the truth. For we are glad when we are weak, and ye are strong: and this also we wish, even your perfection. Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

Finally, brethren, farewell. Be perfect, be of good comfort, be of

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one mind, live in peace; and the God of love and peace shall be with you. Greet one another with a holy kiss. All the saints salute you. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

¶ GAL. 5: 22. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh, with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain-glory, provoking one another, envying one another. — 17. The flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other. So that ye cannot do the things that ye would.

EPH. 1: 15. Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead.

4: 11. And he gave some Apostles; and some prophets; and some evangelists; and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive: but speaking the truth in love, may grow up into him in all things, which is the head, even Christ, from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

¶ This I say, therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart: who, being past feeling, have given themselves over unto lasciviousness, to work all uncleannes with greediness. But ye have not so learned Christ, if so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness.

5: 7. Be not ye therefore partakers with them. For ye were sometime darkness, but now are ye light in the Lord: walk as children of light; (for the fruit of the Spirit is in all goodness, and righteousness, and truth;) proving what is acceptable unto the Lord. — 15. See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be ye not drunk with wine, wherein is excess.

6: 10. Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand, therefore, having your loins

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girt about with truth, and having on the breast-plate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints, and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

¶ PHIL. 1: 9. And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ, being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

3: 8. I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ, whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things. For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

¶ 4: 1. Therefore, my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved.

I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord. And I entreat thee also, true yoke-fellow, help those women which labored with me in the gospel, with Clement also, and with other my fellow-laborers, whose names are in the book of life. Rejoice in the Lord alway: and again I say, Rejoice! Let your moderation be known unto all men. The Lord is at hand: be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God; and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things; those things which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

COL. 1: 9. For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom

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and spiritual understanding: that ye might walk worthy of the Lord unto all pleasing; being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light, who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son, — 21. And you, that were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death; to present you holy, and unblamable, and unreprovable in his sight; if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard.

¶ 3: 1. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience; in the which ye also walked sometime, when ye lived in them: but now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth; lie not one to another, seeing that ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of him that created him: where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; (forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.) And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

¶ 1 Thess. 3: 11. Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you. And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: to the end he may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

4: 1. Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more: for ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification, that ye should abstain from fornication: that every one of you should know how to possess his vessel in sanctification and honor, not in the lust of concupiscence, even as the Gentiles which know not God.

5: 13. And be at peace among yourselves.

Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men. Rejoice evermore. Pray without ceasing. In every thing give thanks, for this is the will of God in Christ Jesus concerning you. Quench not the Spirit: despise not prophesyings. Prove all things; hold fast that which is good: abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it.

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Brethren, pray for us. Greet all the brethren with a holy kiss.

4: 6. That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified. For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God who hath also given unto us his Holy Spirit.

1 Tim. 6: 11. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession, that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ, which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto: whom no man hath seen, nor can see; to whom be honor and power everlasting. Amen.

¶ Titus 2: 1. But speak thou the things which become sound doctrine: that the aged men be sober, grave, temperate, sound in faith, in charity, in patience; the aged women likewise, that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. Young men likewise exhort to be sober-minded. In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you. — 11. For the grace of God that bringeth salvation hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

Heb. 6: 1. Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

¶ 10: 19. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, (that is to say, his flesh;) and having a high-priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith, without wavering; (for he is faithful that promised;) and let us consider one another, to provoke unto love, and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

1 Peter 4: 1. Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; (for he that hath suffered in the flesh hath ceased from sin;) that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries; wherein they think it strange that

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ye run not with them to the same excess of riot, speaking evil of you: who shall give account to him that is ready to judge the quick and the dead. For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

But the end of all things is at hand: be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves; for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.

If any man speak, let him speak as the oracles of God; if any man minister, let him do it, as of the ability which God giveth: that God in all things may be glorified through Jesus Christ; to whom be praise and dominion forever and ever! Amen.

¶ 5: 6. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time. Casting all your care upon him; for he careth for you.

Be sober, be vigilant; because your adversary, the Devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist, steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you. To him be glory and dominion forever and ever! Amen.

2 Peter 1: 5. And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. — 12. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me. Moreover, I will endeavor that ye may be able, after my decease, to have these things always in remembrance.

¶ 3: 1. This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the Apostles of the Lord and Savior. — 11. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be, in all holy conversation and godliness, looking for and hasting unto the coming of the day of God? — 14. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless.

1 John 1: 6. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us.

Heb. 12: 1. Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. — 12. Wherefore lift

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up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way: but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord; looking diligently, lest any man fail of the grace of God; lest any root of bitterness springing up, trouble you, and thereby many be defiled: lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

1 Peter 2: 1. Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil-speakings, as new-born babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious. To whom coming as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

1: 13. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy.

¶ 2: 7. Unto you therefore which believe, he is precious: but unto them which be disobedient,

> The stone which the builders disallowed,
> The same is made the head of the corner,

and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient; whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas, they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation.

3: 8. Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing: but contrariwise, blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye; and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts.

2 Peter 3: 17. Ye therefore beloved seeing ye know these things before, beware, lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace and in the knowledge of our Lord and Savior Jesus Christ.

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§ 6. Duty to resist temptation.

I. *Spirits have Access to our Minds, and Influence over them.*

1. *Good Spirits.*

Mat. 18: 10. Take heed that ye despise not one of these little ones; for I say unto you that in heaven their angels do always behold the face of my Father which is in heaven.

Heb. 1: 14. Are they not all

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ministering spirits, sent forth to minister for them who shall be heirs of salvation?

GEN. 24: 40. And he (Abraham) said unto me, The LORD before whom I walk will send his angel with thee and prosper thy way.

48: 15. God, which fed me all my life long, unto this day; the angel which redeemed me from all evil, bless the lads.

PS. 34: 7. The angel of the LORD encampeth round about them that fear him, and delivereth them.

91: 11. He shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest at any time thou dash thy foot against a stone.

DAN. 6: 22. My God hath sent his angel and hath shut the lions' mouths, that they have not hurt me.

MAT. 4: 11. Angels came and ministered unto him (Christ).

LUKE 22: 43. There appeared an angel unto him from heaven, strengthening him.

2. *Evil Spirits.*

MAT. 4: 1. Then was Jesus led up of the Spirit into the wilderness, to be tempted of the Devil. And when he had fasted forty days and forty nights, he was afterwards an hungered.

And when the Tempter came to him, he said, if thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Then the Devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down, for it is written,

> He shall give his angels charge concerning thee:
> And in their hands they shall bear thee up.
> Lest at any time thou dash thy foot against a stone.

Jesus said unto him, It is written again, Thou shalt not tempt the LORD thy God.

Again the Devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them, and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan! for it is written, Thou shalt worship the LORD thy God, and him only shalt thou serve. Then the Devil leaveth him, and behold, angels came and ministered unto him.

12: 43. When the unclean Spirit has gone out of a man he walketh through dry places seeking rest and findeth none, . . . he goeth and taketh with himself seven other spirits more wicked than himself.

13: 38. The tares are the children of the wicked one, the enemy that sowed them is the Devil.

1 CHRON. 21: 1. Satan stood up against Israel and provoked David to number Israel.

LUKE 22: 31. Satan hath desired to have thee that he might sift thee as wheat.

JOHN 6: 70. Have not I chosen you twelve, and one of you is a devil?

¶ 13: 27. After the sop, Satan entered into him.

8: 44. Ye are of your father, the Devil.

ACTS 5: 3. Why hath Satan filled thy heart, to lie to the Holy Ghost?

EPH. 2: 2. In time past ye walked according to the course of this world, according to the prince of the power of the air; the spirit that now worketh in the children of disobedience.

1 THESS. 3: 5. For this cause . . . I sent to know your faith, lest by some means the tempter have tempted you, and our labor be in vain.

1 TIM. 5: 15. Some are already turned aside after Satan.

REV. 12: 9. The great dragon was cast out, that old serpent, called the Devil and Satan, which deceiveth the whole world.

MAT. 13: 19. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one and catcheth away that which was sown in his heart.

LUKE 8: 12. The Devil taketh away the word out of their hearts lest they should believe and be saved.

2 COR. 4: 4. The god of this

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world hath blinded the minds of them that believe not.

12: 7. Lest I should be exalted above measure, . . . there was given to me a thorn in the flesh, the messenger of Satan, to buffet me.

2 Thess. 2: 9. The coming of the man of sin is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish.

1 Tim. 4: 1. Some shall depart from the faith giving heed to seducing Spirits, and doctrines of devils.

2 Cor. 11: 3. I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ. —14. For Satan himself is transformed into an angel of light.

1 Peter 5: 8. Be sober, be vigilant, because your adversary, the Devil, as a roaring lion walketh about, seeking whom he may devour.

II. *This Influence may be Resisted.*

1 Peter 5: 8. Your adversary, the Devil, as a roaring lion, goeth about, seeking whom he may devour; whom resist, steadfast in the faith.

Heb. 2: 17. Wherefore in all things it behoved him to be made like unto his brethren; that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered, being tempted, he is able to succor them that are tempted.

Heb. 4: 15. We have not a high-priest, that cannot be touched with the feeling of our infirmities: but was in all points tempted like as we are yet without sin.

James 1: 12. Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man. But every man is tempted, when he is drawn away of his own lust, and enticed: then, when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death. Do not err, my beloved brethren.

4: 7. Resist the Devil and he will flee from you. Draw nigh to God, and he will draw nigh to you.

1 Peter 1: 6. Though now for a season, (if need be) ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ.

Eph. 6: 11. Put on the whole armor of God, that ye may be able to stand against the wiles of the Devil. —12. We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

John 13: 31. Now shall the prince of this world be cast out.

Rom. 16: 20. The God of peace shall bruise Satan under your feet shortly.

1 John 5: 18. He that is begotten of God keepeth himself, and that wicked one toucheth him not.

Rev. 2: 7. To him that overcometh, will I give to eat of the tree of life. — 11. Shall not be hurt of the second death. — 26. Shall have power over the nations.

3: 5. Shall be clothed in white. — 12. Shall be made a pillar in the temple of God. — 21. Shall sit with Christ on his throne.

Eph. 4: 26. Let not the sun go down upon your wrath; neither give place to the Devil.

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§ 7. SELF DENIAL.

I. *Temperance.*

Rom. 15: 1. We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself; but, as it is written,

The reproaches of them that reproached thee fell on me.

For whatsoever things were written aforetime, were written for our

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learning, that we through patience and comfort of the Scriptures might have hope. Now the God of patience and consolation grant you to be like-minded one toward another, according to Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.

14: 20. For meat destroy not the work of God. All things indeed are pure: but it is evil for that man who eateth with offence. It is good neither to eat flesh nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.

1 Cor. 8: 13. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

Luke 1: 15. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

Lev. 10: 8. And the Lord spake unto Aaron, saying, Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute forever throughout your generations: and that ye may put difference between holy and unholy, and between unclean and clean; and that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses.

¶ Judges 13: 7. But he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean thing.

Jer. 35: 5. And I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, Drink ye wine. But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons forever: neither shall ye build house, nor sow seed, nor plant vineyard, nor have any; but all your days ye shall dwell in tents; that ye may live many days in the land where ye be strangers. — 12. Then came the word of the Lord unto Jeremiah, saying, Thus saith the Lord of hosts, the God of Israel; Go and tell the men of Judah and the inhabitants of Jerusalem, will ye not receive instruction to hearken to my words? saith the Lord. The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment; notwithstanding I have spoken unto you, rising early and speaking; but ye hearkened not unto me. I have sent also unto you all my servants the prophets, rising up early and sending them, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers: but ye have not inclined your ear, nor hearkened unto me. Because the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them; but this people have not hearkened unto me: therefore thus saith the Lord God of hosts, the God of Israel; Behold, I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them: because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered. And Jeremiah said unto the house of the Rechabites, Thus saith the Lord of hosts, the God of Israel: Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you: therefore, thus saith the Lord of hosts, the God of Israel; Jonadab the son of Rechab shall not want a man to stand before me forever.

¶ Lam. 4: 6. For the punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom, that was overthrown as in a moment, and no hands stayed on her. Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing was of sapphire, their visage is blacker than a coal;

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they are not known in the streets; their skin cleaveth to their bones; it is withered; it is become like a stick.

DAN. 1: 8. But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank; therefore he requested of the prince of the eunuchs that he might not defile himself. Now God had brought Daniel into favor and tender love with the prince of the eunuchs. And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which are of your sort? then shall ye make me endanger my head to the king. Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah, prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants. So he consented to them in this matter, and proved them ten days. And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat. Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

¶ As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams. Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king. And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm. And Daniel continued even unto the first year of king Cyrus.

PROV. 20: 1. Wine is a mocker; strong drink is raging; and whosoever is deceived thereby is not wise.

23: 20. Be not among wine bibbers; among riotous eaters of flesh: for the drunkard and the glutton shall come to poverty. — 29. Who hath woe? who hath sorrow? who hath contention? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine: they that go to seek mixed wine. Look not thou upon the wine when it is red, when it moveth itself aright, when it giveth its color in the cup. At the last it biteth like a serpent, and stingeth like an adder.

DEUT. 14: 26. Thou shalt bestow that money for whatsoever thy soul lusteth after; for oxen, or for sheep, or for wine, or for strong drink.

Ps. 106: 13. They soon forgat his works, they waited not for his counsel: but lusted exceedingly in the wilderness, and tempted God in the desert. And he gave them their request, but sent leanness into their soul.

ISA. 5: 11. Woe unto them that rise up early in the morning, that they may follow after strong drink; that continue until night, till wine inflame them. — 22. Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink.

¶ 28: 7. They also have erred through wine, and through strong drink are out of the way. The priest and the prophet have erred through strong drink; they are swallowed up of wine, they are out of the way through strong drink; they err in judgment, they stumble in vision.

AMOS 2: 11. I raised up of your sons for prophets, and of your young men for Nazarites... but ye gave the Nazarites wine to drink; and commanded the prophets, saying, Prophesy not. Behold, I am pressed under you, as a cart is pressed that is full of sheaves.

HAB. 2: 15. Woe unto him that giveth his neighbor drink, that puttest thy bottle to him and makest him drunken also.

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CHAPTER III.

EVIDENCES OF PIETY.

§ 1. FROM THE LIFE, OR OBEDIENCE.

MAT. 7: 16. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit.—21. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works? And then will I profess unto them, I never knew you, depart from me ye that work iniquity.

LUKE 11: 28. Blessed are they that hear the word of God and keep it.

MAT. 7: 24. Whosoever heareth these sayings of mine and doeth them, shall be likened unto a wise man, that built his house upon a rock.

JOHN 8: 30. As he spake these words, many believed on him. Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.

14: 18. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more, but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself to him.

¶ Judas saith unto him, (not Iscariot,) Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

21: 15. So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

1 COR. 11: 27. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup; for he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another.

2 COR. 5: 16. Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore, if any man be in Christ, he is a new creature; old things are passed away; behold all things are become new.

¶ JAMES 1: 27. Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

1 PETER 3: 15. And be ready

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always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear: having a good conscience; that, whereas they speak evil of you, as of evil-doers, they may be ashamed that falsely accuse your good conversation in Christ.

1 JOHN 2: 3. And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him, ought himself also so to walk, even as he walked.

3: 3. And every man that hath this hope in him, purifieth himself, even as he is pure. Whosoever committeth sin, transgresseth also the law; for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the Devil; for the Devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the Devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the Devil.

Whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another.

¶ 5: 1. Whosoever believeth that Jesus is the Christ, is born of God: and every one that loveth him that begat, loveth him also that is begotten of him. By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments; and his commandments are not grievous. For whatsoever is born of God, overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

3 JOHN 11. Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God.

ROM. 8: 1. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh, do mind the things of the flesh: but they that are after the Spirit, the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace; because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God.

¶ JOHN 15: 1. I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine; ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

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As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father, I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

Acts 2: 42. And they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

And fear came upon every soul: and many wonders and signs were done by the Apostles. And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people.

¶ 1 Cor. 9: 24. Know ye not, that they which run in a race, run all, but one receiveth the prize? So run that ye may obtain. And every one that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly. So fight I, not as one that beateth the air; but I keep under my body and bring it into subjection, lest that by any means when I have preached to others, I myself should be a castaway.

§ 2. SUPREME LOVE TO GOD.

Luke 14: 25. And there went great multitudes with him: and he turned, and said unto them, If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple. — 33. Whosoever he be of you, that forsaketh not all that he hath, he cannot be my disciple. Salt is good; but if the salt have lost his savor, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dunghill; but men cast it out.

12: 33. Sell that ye have and give alms; provide yourselves bags which wax not old; a treasure in the heavens that faileth not; where no thief approacheth, neither moth corrupteth; for where your treasure is, there will your heart be also.

John 12: 25. He that loveth his life shall lose it; and he that hateth his life, in this world, shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honor.

1 John 4: 14. And we have seen and do testify, that the Father sent the Son to be the Savior of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love: and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love: but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. We love him because he first loved us.

¶ Mark 8: 34. And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life, shall lose it;

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but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

Rom. 12: 1. I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God.

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§ 3. LOVE TO CHRISTIANS.

John 13: 34. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.

1 John 2: 7. Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth. He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth; because that darkness hath blinded his eyes.

3: 13. Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother, abideth in death. Whosoever hateth his brother, is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but in deed and in truth.

And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things.

4: 7. Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. — 20. If a man say, I love God, and hateth his brother, he is a liar. For he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen? and this commandment have we from him, That he who loveth God love his brother also.

Gal. 5: 14. All the law is fulfilled in one word, even in this, Thou shalt love thy neighbor as thyself.

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§ 4. LOVE TO ENEMIES AND TO ALL MEN.

Mat. 6: 12. Forgive us our debts, as we forgive our debtors.

18: 31. So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, saith unto him, O thou wicked servant; I forgave thee all that debt because thou desiredst me. Shouldst not thou also have had compassion on thy fellow servant, even as I had pity on thee? And his Lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto

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you, if ye from your hearts forgive not every one his brother their trespasses.

LUKE 6: 27. I say unto you that hear, Love your enemies, do good to them that hate you, bless them that curse you, and pray for them that despitefully use you.

CHAPTER IV.

DOCTRINES OF GRACE.

§ 1. REDEMPTION BY CHRIST.

(For the Efficacy of his Death, see Part II. First Topic. Christ a Redeemer, p. 121. Many doctrines are illustrated inseparably from preceding topics.)

II. *Influence of the Resurrection of Christ.*

ROM. 1: 3. Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead.

8: 11. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies, by his Spirit that dwelleth in you. — 34. Who is he that condemneth? It is Christ that died; yea rather, that is risen again; who is even at the right hand of God; who also maketh intercession for us.

1 COR. 15: 21. As by man came death, by man came also the resurrection of the dead. For, as in Adam all die, even so in Christ shall all be made alive.

2 TIM. 2: 8. Remember that Jesus Christ, of the seed of David, was raised from the dead, according to my gospel; wherein I suffer trouble, as an evil-doer, even unto bonds; but the word of God is not bound. Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

1 PET. 1: 3. Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

HEB. 13: 20. Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory forever and ever! Amen.

EPH. 2: 4. God, who is rich in mercy, for the great love wherewith he loved us, even when we were dead in trespasses and sins, hath quickened us together with Christ.

COL. 2: 13. You being dead in trespasses and sins hath he quickened together with him.

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§ 2. REGENERATION BY THE SPIRIT.

I. *Various Representations of a Saving Change.*

JOHN 3: 1. There was a man of the Pharisees named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

TITUS 3: 4. But after that the kindness and love of God, our Savior, toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abun-

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dantly through Jesus Christ, our Savior.

2 Cor. 5: 17. If any man be in Christ, he is a new creature; old things have passed away; behold all things are become new.

Gal. 6: 15. In Christ Jesus neither circumcision availeth anything, nor uncircumcision; but a new creature.

Ezek. 18: 30. Repent and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions whereby you have transgressed, and make you a new heart and a new spirit; for why will ye die? For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves and live ye.

Ps. 51: 10. Create in me a clean heart, O Lord, and renew a right spirit within me.

Eph. 4: 20. But ye have not so learned Christ; if so be that ye have heard him and have been taught by him, as the truth is in Jesus; that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness.

(See *Part II. First Topic*, chap. II. p. 127.)

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§ 3. ELECTION.

I. *God chooses the heirs of Salvation.*

Mat. 11: 25. At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight! All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

13: 16. But blessed are your eyes, for they see, and your ears, for they hear. For, verily, I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

15: 13. Every plant which my heavenly Father hath not planted shall be rooted up. Let them alone. They be blind leaders of the blind.

24: 22. For the elect's sake those days shall be shortened.

Luke 10: 20. In this rejoice not, that the spirits are subject unto you; but rather rejoice that your names are written in the Lamb's book of life.

John 6: 39. This is the Father's will which hath sent me; that of all which he hath given me, I should lose nothing; but should raise it up again at the last day. And this is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day.

10: 7. I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. — 14. I am the good shepherd, and know my sheep, and am known of mine. — 16. Other sheep I have, which are not of this fold: them also must I bring, and they shall hear my voice. — 25. Ye believe not, because ye are not of my sheep as I said unto you. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. My Father which gave them me is greater than all; and none is able to pluck them out of my Father's hand. I and my Father are one.

13: 18. I speak not of you all; I know whom I have chosen; but that the scripture may be fulfilled,

> He that eateth bread with me,
> Hath lifted up his heel against me.

Now I tell you before it come, that when it is come to pass, ye may believe that I am he.

¶ 15: 16. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go, and bring forth fruit, and that your fruit should remain. — 19. I have chosen you out of the world.

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ROM. 9: 11. The children being not yet born, neither having done good or evil, (that the purpose of God according to election might stand, not of works, but of him that calleth,) . . . it was said unto her, The elder shall serve the younger. As it is written,

Jacob have I loved, but Esau have I hated.

He saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy.

Thou wilt say then unto me, Why doth he yet find fault? for who hath resisted his will? Nay, but, O man, who art thou that repliest against God? Shall the thing formed say of him that formed it, why hast thou made me thus? Has not the potter power over the clay of the same lump, to make one vessel unto honor and another unto dishonor? What if God, willing to show his wrath, and make his power known, endured with much long suffering the vessels of wrath fitted to destruction; and that he might make known the riches of his glory on the vessels of mercy, which he had before prepared unto glory, even us whom he hath called, not of the Jews only, but also of the gentiles.

11: 4. I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. Even so at this present time, also there is a remnant according to the election of grace. And if by grace then it is no more of works; otherwise grace is no more grace. — 7. Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded.

¶ 1 COR. 1: 1. Paul, called to be an Apostle of Jesus Christ through the will of God, and Sosthenes our brother, unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ.

I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. — 26. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are; that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written,

He that glorieth, let him glory in the Lord.

EPH. 1: 3. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved. — 11. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will, that we should be to the praise of his glory, who first trusted in Christ.

¶ 1 THES. 1: 2. We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your

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work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father; knowing, brethren beloved, your election of God: for our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance.

1 Pet. 1: 1. Peter, an Apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ: Grace unto you, and peace be multiplied.

James 1: 17. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures.

Jude 3. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

¶ John 17: 2. Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. — 6. I have manifested thy name unto the men which thou gavest me out of the world. Thine they were, and thou gavest them me: and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee: for I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

Acts 2: 47. And the Lord added to the church daily such as should be saved.

27: 23. For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Cesar: and lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me. Howbeit, we must be cast upon a certain island. — 30. And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under color as though they would have cast anchors out of the foreship, Paul said to the centurion, and to the soldiers, Except these abide in the ship ye cannot be saved. Then the soldiers cut off the ropes of the boat, and let her fall off.

Rom. 8: 28. We know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us? .... Who shall lay anything to the charge of God's elect?

II. *This Choice Regulated by Wise and Benevolent Reasons.*

Gen. 17: 1. The Lord appeared unto Abram and said unto him, I am the Almighty God; walk before me and be thou perfect; and I will make my covenant between me and thee and will multiply thee exceedingly .... thou shalt be a father of many nations.

18: 17. And the Lord said, Shall I hide from Abraham that thing which I do, seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him; and they shall keep

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the way of the LORD to do judgment and justice; that the LORD may bring upon Abraham that which he hath spoken of him.

15: 6. He believed in the LORD; and he counted it to him for righteousness.

22: 16. Because thou hast done this thing, and hast not witheld thy son, thine only son, that in blessing, I will bless thee, and in multiplying I will multiply thy seed, as the stars of heaven, and as the sand which is upon the sea-shore: and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

MAT. 13: 10. And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven; but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing, see not; and hearing, they hear not; neither do they understand.

ACTS 10: 34. Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him and worketh righteousness is accepted with him.

¶ 2 COR. 4: 3. But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

1 TIM. 1: 12. And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit, for this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting.

2 TIM. 1: 7. For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God, who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.

ROM. 10: 1. Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record, that they have a zeal of God, but not according to knowledge. For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth.

III. *Does not interfere with a voluntary reception or rejection of the Gospel, or freedom of the will.*

JOHN 6: 35. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, That ye also have seen me, and believe not. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the

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Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. — 44. No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man, therefore, that hath heard, and hath learned of the Father, cometh unto me. — 64. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

2 Thes. 2: 13. God hath from the beginning chosen you to salvation, through sanctification of the spirit, and belief of the truth; whereunto he called you by our Gospel to the obtaining of the glory of our Lord Jesus Christ.

2 Pet. 1: 10. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.

2 Tim. 2: 10. Wherefore I endure all things for the elect's sake; that they may also obtain the salvation which is in Christ Jesus with eternal glory.

Rom. 10: 13. For whosoever shall call on the name of the Lord shall be saved. How then shall they call on him, in whom they have not believed? and how shall they believe on him, of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? ... So then faith cometh by hearing, and hearing by the word of God.

¶ 2 Pet. 3: 9. The Lord is not slack concerning his promise, as some men count slackness, but is long-suffering to usward; not willing that any should perish, but that all should come to repentance.

Ezek. 33: 11. As I live saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?

1 Tim. 2: 3. This is good and acceptable in the sight of God, who will have all men to be saved, and to come unto the knowledge of the truth.

John 3: 14. As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth on him should not perish, but have eternal life. For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved.

5: 40. Ye will not come unto me that ye might have life. — 44. How can ye believe, that receive honor one of another, and seek not the honor that cometh from God only?

Isa. 55: 1. Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye ... buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear and come unto me: hear and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.

John 7: 37. Jesus cried, saying, If any man thirst, let him come unto me and drink.

Mat. 11: 28. Come unto me, all ye that labor and are heavy laden, and I will give you rest.

Rev. 22: 17. The spirit and the bride say, Come, and let him that heareth say, Come, and let him that is athirst come, and whosoever will, let him take of the water of life freely.

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§ 4. Effectual Calling.

Rom. 8: 29. For whom he did foreknow, he also did predestinate, to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover

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whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.

MAT. 4: 18. And Jesus, walking by the sea of Galilee, saw two brethren, Simon, called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence, he saw other two brethren, James, the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him. (Mark 1: 16.)

LUKE 5: 1. And it came to pass, that as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. Now, when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering, said unto him, Master, we have toiled all the night, and have taken nothing; nevertheless, at thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes: and their net brake. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken: and so was also James and John, the sons of Zebedee, which were partners with Simon.

¶ And Jesus said unto Simon, Fear not: from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him.

MAT. 8: 19. And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest. And Jesus saith unto him; The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.

And another of his disciples said unto him, Lord, suffer me first to go and bury my father. But Jesus said unto him, Follow me: and let the dead bury their dead. (Luke 9: 57.)

MAT. 9: 9. And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose and followed him. And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners? But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth,

> I will have mercy, and not sacrifice,

for I am not come to call the righteous, but sinners, to repentance.

LUKE 9: 61. And another also said, Lord, I will follow thee; but let me first go bid them farewell which are at home at my house. And Jesus said unto him, No man, having put his hand to the plow, and looking back, is fit for the kingdom of God.

¶ JOHN 12: 37. But though he had done so many miracles before them, they believed not on him: that the saying of Esaias the prophet might be fulfilled, which he spake,

> LORD, who hath believed our report?
> And to whom hath the arm of the LORD been revealed?

Therefore they could not believe, because that Esaias said again,

> He hath blinded their eyes,
> And hardened their heart;
> That they should not see with their eyes,
> Nor understand with their heart,
> And be converted, and I should heal them.

These things said Esaias, when he saw his glory, and spake of him.

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Acts 13: 48. When the gentiles heard this, they were glad, and glorified the name of the Lord; and as many as were ordained to eternal life, believed.

Rom. 1: 5. By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name, among whom are ye also, the called of Jesus Christ. To all that be in Rome, beloved of God, called to be saints.

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§ 5. Assurance of divine protection to the christian

Rom. 5: 10. If, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved, by his life. —21. That as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord.

8: 28. All things shall work together for good to them that love God, to them who are the called according to his purpose. —31. If God be for us, who can be against us? He that spared not his own Son, but gave him up for us all; how shall he not with him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died; yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? —38. I am persuaded that neither life, nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

John 17: 12. Those that thou gavest me I have kept, and none of them is lost but the son of perdition, that the scripture might be fulfilled.

14: 1. Let not your heart be troubled; ye believe in God; believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also.

10: 27. My sheep hear my voice, and I know them, and they follow me. And I give unto them eternal life; and they shall never perish; neither shall any pluck them out of my hands. My Father which gave them me is greater than all, and no man is able to pluck them out of my Father's hands. I and my Father are one.

Heb. 7: 25. He (Christ) is able to save them to the uttermost, that come unto God by him; seeing he ever liveth to make intercession for them.

§ 6. Sufferings in this world not necessarily retributory.

Ps. 73: 3. I was envious at the foolish, when I saw the prosperity of the wicked. For there are no bands in their death; but their strength is firm. They are not in trouble as other men; neither are they plagued like other men. Therefore pride compasseth them about as a chain; violence covereth them as a garment. Their eyes stand out with fatness; they have more than heart could wish. —11. And they say, How doth God know? and, Is there knowledge with the Almighty? Behold, these are the ungodly, that prosper in the world; they increase in riches. Verily, I have cleansed my heart in vain, and washed my hands in innocency. For all the day long have I been plagued, and chastened every morning. . . . When I thought to know this, it was too painful for me, until I went into the sanctuary of God: then understood I their end. Surely thou didst set them in slippery places; thou castedst them down into destruction.

37: 7. Fret not thyself, because of him who prospereth in his way; because of the man who bringeth wicked devices to pass. —9. For evil doers shall be cut off.

50: 21. These things hast thou done, and I kept silence. Thou thoughtest that I was altogether such an one as thyself; but I will reprove thee, and set them in order before thine eyes.

Eccl. 8: 11. Because sentence

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against an evil work is not executed speedily; therefore the heart of the sons of men is fully set in them to do evil. Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God.

ROM. 9: 22. What if God, willing to show his wrath and make his power known, endured with much long suffering the vessels of wrath, fitted to destruction?

¶ MAT. 13: 28. Wilt thou that we go and gather them (the tares) up? But he said, Nay; lest, while ye gather up the tares, ye root up also the wheat with them. Let both grow together until harvest. — 37. He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; the tares are the children of the wicked one.

2 COR. 4: 16. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

2 TIM. 3: 10. But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured; but out of them all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution.

HEB. 10: 32. But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly, while ye were made a gazing-stock both by reproaches and afflictions; and partly, while ye became companions of them that were so used. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance. Cast not away therefore your confidence which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

¶ HEB. 12: 4. Ye have not yet resisted unto blood, striving against sin. And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons: for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

JAMES 1: 2. My brethren, count it all joy when ye fall into divers temptations, knowing this, that the trying of your faith worketh patience: but let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

1 PETER 2: 20. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his

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steps. Who did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously; who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

¶ 4: 12. Beloved, think it not strange, concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busy-body in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.

Luke 16: 19. There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar, named Lazarus, which was laid at his gate, full of sores.... The beggar died, and was carried by angels to Abraham's bosom; and the rich man also died, and was buried. — 25. Son, remember that thou in thy lifetime receivedst thy good things; likewise Lazarus evil things; but now he is comforted, and thou art tormented.

Job 21: 7. Wherefore do the wicked live, become old, yea are mighty in power?... Their houses are safe from fear, neither is the rod of God upon them.... They spend their days in wealth, and in a moment go down to the grave. Therefore they say unto God, depart from us; we desire not the knowledge of thy ways.

1: 8. And the Lord said unto Satan, Hast thou considered my servant Job; that there is none like him in all the earth; a perfect and upright man, one that feareth God and escheweth evil? Then Satan answered the Lord, and said, Doth Job fear God for nought? Hast not thou made a hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hand, and his substance is increased in the land; but put forth now thy hand, and touch all that he hath, and he will curse thee to thy face. And the Lord said unto Satan, All that he hath is in thy power, only on himself put not forth thy hand.

2: 3. Still he holdeth fast his integrity, though thou movest me against him, to destroy him without a cause. And Satan answered the Lord, and said, Skin for skin, yea, all that a man hath will he give for his life; but put forth now thy hand and touch his bone and his flesh, and he will curse thee to thy face. And the Lord said unto Satan, Behold, he is in thy hand, only save his life.

Ps. 119: 67. Before I was afflicted, I went astray; but now have I kept thy word. — 71. It is good for me that I have been afflicted; that I might know thy statutes. — 75. I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me.

Isa. 48: 10. Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction.

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§ 7. CONSCIENCE, OR MORAL SENSE.

Acts 23: 1. Men and brethren, I have lived in all good conscience before God until this day.

24: 14. But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.

1 Cor. 8: 7. Howbeit, there is not in every man that knowledge: for some with conscience of the idol

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unto this hour, eat it as a thing offered unto an idol: and their conscience, being weak, is defiled. But meat commendeth us not to God: for neither if we eat, are we the better; neither if we eat not, are we the worse. But take heed lest by any means this liberty of yours become a stumbling-block to them that are weak. For if any man see thee, which hast knowledge, sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; and through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

10: 27. If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience' sake. But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that showed it, and for conscience' sake:

For the earth is the Lord's, and the fulness thereof:

conscience, I say, not thine own, but of the other.

Rom. 9: 1. My conscience also bearing me witness in the Holy Ghost.

13: 5. Ye must needs be subject, not only for wrath, but also for conscience' sake.

2 Cor. 1: 12. Our rejoicing is this, the testimony of our conscience; that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world.

¶ 4: 2. By manifestation of the truth, commending ourselves to every man's conscience in the sight of God.

1 Tim. 1: 19. War a good warfare; holding faith and a good conscience.

3: 9. Holding the mystery of faith, in a pure conscience.

2 Tim. 1: 3. I serve God from my forefathers with a pure conscience.

Heb. 10: 22. Having our hearts sprinkled from an evil conscience.

13: 18. We trust we have a good conscience in all things willing to live honestly.

Titus 1: 15. Unto them that are defiled and unbelieving, there is nothing pure but even their mind and conscience are defiled.

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§ 8. MILLENNIUM — OR UNIVERSAL TRIUMPH OF CHRIST ON EARTH.

Jer. 31: 33. After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more.

Dan. 2: 34. Thou sawest, till that a stone was cut out without hands, which smote the image upon his feet, which were of iron and clay, and brake them in pieces, ... and the stone that smote the image became a great mountain, and filled the whole earth. — 44. In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.

Hosea 3: 23. I will have mercy upon her that had not obtained mercy, and I will say to them which were not my people, Thou art my people, and they shall say, Thou art my God.

Micah 4: 1. But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills.

Hab. 2: 14. The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.

Mat. 13: 33. The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

Isa. 35: 1 — 10. 43: 1 — 7. 45:

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22—25. 49: 6—18, 22—25. 60: 1—5, 8—12, 18—22. 62: 10—12. 65: 17—25. 66: 5—12.

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§ 9. PROBATION AFTER DEATH.

2 Cor. 5: 10. We must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

Mat. 25: 5. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh.

Eccl. 11: 3. If the tree fall toward the south or toward the north, in the place where the tree falleth there it shall be.

9: 10. Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest.

1 Cor. 9: 27. I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway.

Luke 16: 22. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us that would come from thence.

Rev. 22: 11. He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And behold, I come quickly, and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they, that do his commandments, that they may have right to the tree of life, and may enter in, through the gates, into the city. For without, are dogs and sorcerers and whoremongers and murderers and idolaters, and whosoever loveth and maketh a lie.*

(*See the last Topic.*)

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* It is observable that the silence of the Bible on this topic is the most decisive evidence against the supposition of a future probation. The book which brings "life and immortality to light," makes no mention of it, no provision for it; but constructs its whole system of operations upon the ground, that here is the only hope of recovering man to holiness. Were there no revelation, we might hope for some future arrangement in our favor; but the silence of God's word precludes any such gratuitous assumption.

The compiler will be grateful to any individual who will furnish a collation, throwing a different light upon this subject.

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FOURTH GENERAL TOPIC.

THE FINAL ISSUE.

CHAPTER I.

DISSOLUTION OF THE BODY.

§ 1. THE PORTION OF ALL — GOOD AND BAD.

HEB. 9: 27. It is appointed unto men, once to die.

1 COR. 15: 22. In Adam all die.

GEN. 2: 27. In the day thou eatest thereof, thou shalt surely die.

Ps. 49: 6. They that trust in their wealth, and boast themselves in the multitude of their riches, none of them can by any means redeem his brother, or give to God a ransom for him . . . that he should still live forever, and not see corruption. For he seeth that wise men die; likewise the fool and the brutish person perish, and leave their wealth to others. . . . Man being in honor abideth not: he is like the beasts that perish.

JOB 4: 21. Men dwell in houses of clay: their foundation is in the dust; they are crushed before the moth. They are destroyed from morning to evening; they perish forever without any regarding it.

7: 9. He that goeth down to the grave shall come up no more; . . . neither shall his place know him any more.

9: 22. God destroyeth the perfect and the wicked.

14: 2. Man cometh forth as a flower, and is cut down. — 10. Man dieth and wasteth away; yea, man giveth up the ghost, and where is he?

17: 14. I have said to corruption, Thou art my father; and to the worm, Thou art my mother and my sister.

21: 23. One dieth in his full strength, being wholly at ease and quiet. His breasts are full of milk, and his bones moistened with marrow. Another dieth in the bitterness of his soul, and never eateth with pleasure. They shall lie down alike in the dust, and the worms shall cover them.

24: 24. The mighty are exalted for a little while; but are gone and brought low; they are taken out of the way as all others, and cut off as the tops of the ears of corn.

30: 23. I know that thou wilt bring me to death, and to the house appointed for all living.

ECCL. 8: 8. There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death: and there is no discharge in that war; neither shall wickedness deliver those that are given to it.

JOB 34: 14. If he gather unto him his spirit and his breath, all flesh shall perish together, and man shall turn again to dust.

Ps. 82: 6. I have said, Ye are gods, and all of you are children of the most High: but ye shall die like men.

89: 48. What man is he that liveth, and shall not see death? Shall he deliver his soul from the hand of the grave?

90: 3. Thou turnest man to destruction. — 5. In the morning they are like grass that groweth up. In the morning it flourisheth and groweth up, in the evening it is cut down and withereth.

ECCL. 12: 7. The dust shall return to the earth as it was, and the spirit shall return unto God that gave it.

I. Our life in God's hand.

1 SAM. 2: 6. The LORD killeth, and he maketh alive; he bringeth

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down to the grave, and he bringeth up.

DEUT. 32: 39. See now, that I, even I, am He, and there is no God with me. I kill and I make alive; I wound and I heal: neither is there any that can deliver out of my hand.

PS. 68: 20. Unto God the LORD, belong the issues from death.

DAN. 5: 23. In whose hand thy breath is, and whose are all thy ways.

ACTS 17: 28. In him we live, and move, and have our being.

JOB 14: 5. Man's days are determined; the number of his months are with thee; thou hast appointed his bounds that he cannot pass.

MAT. 6: 27. Which of you, by taking thought, can add one cubit unto his stature?

II. *Death near and uncertain.*

1 SAM. 20: 3. There is but a step between me and death.

1 CHRON. 29: 15. We are strangers before thee and sojourners, as were all our fathers; our days on the earth are as a shadow, and there is none abiding.

JOB 8: 9. We are but of yesterday.

7: 6. My days are swifter than a weaver's shuttle.

9: 25. Our days are swifter than a post, they fly away.

PS. 39: 4. LORD make me to know mine end, and the measure of my days, what it is; that I may know how frail I am. Behold, thou hast made my days as a hand breadth, and mine age is as nothing before thee: verily every man, at his best state, is but vanity.

103: 15. Man's days are as grass; as a flower of the field, so he flourisheth; . . . he appeareth for a little time and then vanisheth away.

102: 11. My days are like a shadow that declineth; and I am withered like grass.

144: 4. Man is like to vanity. His days are as a shadow that passeth away.

JAMES 4: 14. For what is your life? It is even a vapor, which appeareth for a little time, and then vanisheth away.

MAT. 24: 42. Watch, therefore, for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore, be ye also ready: for in such an hour as ye think not the Son of man cometh.

CHAPTER II.

SEPARATE EXISTENCE OF THE SOUL.

MAT. 10: 28. Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

LUKE 16: 22. The beggar died, and was carried by angels into Abraham's bosom. The rich man also died, and was buried. And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

MAT. 22: 32. I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living.

17: 3. Behold there appeared unto them Moses and Elias, talking with him.

LUKE 9: 31. They appeared in glory and spoke of his decease, which he should accomplish in Jerusalem.

23: 42. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, to-day shalt thou be with me in paradise.

2 COR. 5: 1. For we know that if our earthly house of this tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heavens. — 6. Therefore we are always confident, knowing that while we are at home in the body, we are absent from the Lord; (for we walk by faith, and not by sight.) We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

PHIL. 1: 21. For me to live is Christ, but to die is gain. But if I

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live in the flesh, this is the fruit of my labor: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better; nevertheless, to abide in the flesh is more needful for you.

Rev. 6: 9. I saw under the altar the souls of them that were slain for the word of God, and the testimony which they held; and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them, and it was said unto them, that they should rest yet for a little season, till their fellow servants also, and their brethren that should be killed as they were, should be fulfilled.

5: 9. Thou wast slain and hast redeemed us to God by thy blood.

7: 14. These are they that have come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

CHAPTER III.

RESURRECTION OF THE BODY.

Job 14: 14. If a man die, shall he live again?

19: 26. Though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me.

Ps. 16: 9. My flesh shall rest in hope, for thou wilt not leave my soul in hell; neither wilt thou suffer thy Holy One to see corruption.

Dan. 12: 2. Many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt.

Mat. 22: 29. Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? (Ex. 3: 6.) God is not the God of the dead, but of the living. And when the multitude heard this, they were astonished at his doctrine.

Luke 14: 14. Thou shalt be recompensed at the resurrection of the just.

20: 34. The children of this world marry and are given in marriage: but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection.

24: 38. Why do thoughts arise in your hearts? Behold my hands and my feet, that it is I, myself: handle me and see, for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he showed them his hands and his feet. And while they yet believed not, for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish and of an honeycomb. And he took it and did eat before them.

¶ John 20: 27. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing.

Mat. 28: 2. And behold there was a great earthquake, for the angel of the Lord descended from heaven and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow. And for fear of him the keepers did shake and became as dead men. And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus which was crucified. He is not here; for he is risen, as he said. Come, see the place where the Lord lay.

John 5: 25. The hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. — 28. The

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hour is coming, in the which all that are in the graves shall hear his voice, and come forth.

Acts 4: 2. The Apostles taught the people, and preached through Christ the resurrection from the dead.

23: 6. Of the hope of the resurrection of the dead I am called in question.

24: 15. I have hope toward God, that there shall be a resurrection of the dead, both of the just and unjust.

26: 6. And now I stand, and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead? — 22. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those, which the prophets and Moses did say should come; that Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles.

Rom. 8: 11. If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit that dwelleth in you. — 18. For I reckon, that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth, and travaileth in pain together until now.

¶ And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we are saved by hope. But hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it.

1 Cor. 6: 14. God both raised up the Lord Jesus, and will also raise us up by his own power.

15: 3. For I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the Scriptures: and that he was seen of Cephas, then of the twelve; after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the Apostles. And last of all he was seen of me also, as of one born out of due time. — 12. Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. (For as in Adam all die, even so in Christ shall all be made.)

¶ But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming. — 29. Else what shall they do, which are baptized for the dead, if the dead rise not at all? why are

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they then baptized for the dead? And why stand we in jeopardy every hour? I protest by your rejoicing, which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to-morrow we die. Be not deceived. Evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God. I speak this to your shame.

¶ But some man will say, How are the dead raised up? and with what body do they come? Thou fool! that which thou sowest is not quickened except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain; it may chance of wheat or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul, the last Adam was made a quickening Spirit. Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump, (for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.) For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written,

Death is swallowed up in victory.

O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law; but thanks be to God, who giveth us the victory, through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

2 Cor. 4: 14. He that raised up the Lord Jesus, shall raise up us also, by Jesus, and shall present us with you.

5: 1. If our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.

Rev. 20: 6. Blessed and holy is he that hath part in the first resurrection; on such the second death shall have no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years. — 13. The sea gave up the dead that were in it, and death and hell delivered up the dead that were in them.

¶ 1 Thes. 4: 13. But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the

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coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore, comfort one another with these words.

JOHN 11: 23. Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus saith unto her, I am the resurrection and the life.

CHAPTER IV.

FINAL JUDGMENT.

THE FACT DECLARED. — THE JUDGE. — THE PERSONS JUDGED. — THE RULE OF JUDGMENT, OR LAW. — THE CHARGES, AND THE SENTENCE.

Ps. 50: 6. God is judge himself.

ECCL. 3: 17. God shall judge the righteous and the wicked.

11: 9. Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment.

12: 14. God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

MAT. 25: 1. Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold the bridegroom cometh; go ye out to meet him! Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil: for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready, went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us! But he answered and said, Verily, I say unto you, I know you not. Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

¶ For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that received one went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents, came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained besides them five talents more. His lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents, came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents besides them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Then he which had received the one talent came, and said, Lord, I knew thee, that thou art a hard man, reaping where thou hast not sown, and gath-

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ering where thou hast not strawed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

¶ When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left.

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily, I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily, I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal.

Mat. 12: 36. Every idle word that men shall speak, they shall give account thereof in the day of judgment.

Rom. 14: 11. For we shall all stand before the judgment seat of Christ. — 12. So then every one of us shall give account of himself unto God.

Heb. 13: 17. Ministers watch for souls, as they that must give account.

1 Thess. 5: 2. The day of the Lord so cometh as a thief in the night.

Acts 17: 30. God now commandeth all men every where to repent; because he hath appointed a day in which he will judge the world in righteousness by Jesus Christ.

2 Thess. 2: 1. We beseech you, brethren, by the coming of our Lord Jesus Christ, . . . that ye be not soon shaken in mind.

¶ 1 Pet. 4: 7. The end of all things is at hand: be ye therefore sober, and watch unto prayer.

2 Pet. 3: 7. The heavens and the earth which are now, . . . are kept in store reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. — 10. But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat: the earth also and the works that are therein shall be burnt up.

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Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness; looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless, we look for a new heaven and a new earth, wherein dwelleth righteousness.

Acts 17: 31. He hath appointed a day in which he will judge the world in righteousness, by that man whom he hath appointed, whereof he hath given assurance, in that he hath raised him from the dead.

John 5: 28. All that are in the graves shall hear his voice and come forth; they that have done good, unto the resurrection of life; and they that have done evil, to the resurrection of damnation.

2 Cor. 5: 10. For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men.

Heb. 9: 27. It is appointed unto men once to die, and after death, the judgment.

Rev. 20: 11. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works: and death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.

CHAPTER V.

BLESSEDNESS OF THE PENITENT BELIEVER.

§ 1. DIVINE PROTECTION IN LIFE.

Isa. 26: 1. We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.

33: 15. He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure. Thine eyes shall see the King in his beauty: they shall behold the land that is very far off.

40: 29. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk, and not faint.

41: 17. When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord, will hear them. I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water.

54: 2. Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations: spare not, lengthen thy cords, and strengthen thy stakes: for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt

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not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. — 10. Neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee. O thou afflicted, tossed with tempest and not comforted! Behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the LORD; and great shall be the peace of thy children. In righteousness shalt thou be established. Thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee.

¶ 55: 1. Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.

64: 4. For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him. Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways: behold, thou art wroth; for we have sinned: in those is continuance, and we shall be saved.

DAN. 12: 2. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever.

EZEK. 18: 5. But if a man be just, and do that which is lawful and right, and hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbor's wife, neither hath come near to a menstruous woman, and hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; he that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man, hath walked in my statutes, and hath kept my judgments, to deal truly; he is just; he shall surely live, saith the LORD God. — 21. But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him; in his righteousness that he hath done he shall live. Have I any pleasure at all that the wicked should die? saith the LORD God: and not that he should return from his ways, and live?

¶ GEN. 39: 2. And the LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. And his master saw that the LORD was with him, and that the LORD made all that he did to prosper in his hand. And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand. And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was upon all that he had in the house, and in the field. And he left all that he had in Joseph's hand; and he knew not aught he had, save the bread which he did eat. And Joseph was a goodly person, and well-favored. — 20. And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound: and he was there in the prison. But the LORD was with Joseph, and showed him mercy, and gave

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him favor in the sight of the keeper of the prison.

41: 39. And Pharaoh said unto Joseph, Forasmuch as God hath showed thee all this, there is none so discreet and wise as thou art: thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; and he made him to ride in the second chariot which he had.

Deut. 32: 9. For the Lord's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the Lord alone did lead him, and there was no strange god with him.

¶ Ps. 1: 1. Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful; but his delight is in the law of the Lord, and in his law doth he meditate day and night. He shall be like a tree planted by rivers of water, that bringeth forth fruit in his season: his leaf also shall not wither, and whatsoever he doeth shall prosper.

12: 5. For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord, I will set him in safety from him that puffeth at him.

16: 5. The Lord is the portion of my inheritance and of my cup. Thou maintainest my lot. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.

25: 12. What man is he that feareth the Lord . . . his soul shall dwell at ease, and his seed shall inherit the earth.

34: 9. Fear the Lord, ye his saints, for there is no want to them that fear him.

84: 11. The Lord God is a sun and shield. The Lord will give grace and glory; no good thing will he withhold from them that walk uprightly.

23: 1. The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures, and leadeth me beside still waters; He restoreth my soul; He leadeth me in the paths of righteousness, for his name's sake.—6. Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever.

1 Tim. 4: 8. Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

¶ Ps. 37: 3. Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself in the Lord, and he shall give thee the desire of thy heart. Commit thy way unto the Lord, and he will bring it to pass: and he shall bring forth thy righteousness as the light, and thy judgment as the noon-day. — 16. A little that a righteous man hath, is better than the riches of many wicked. — 18. The Lord knoweth the days of the upright, and their inheritance shall be forever. They shall not be ashamed in the evil time; and in the days of famine, they shall be satisfied. — 25. I have been young and now am old; yet have I never seen the righteous forsaken, nor his seed begging bread. — 28. For the Lord loveth judgment, and forsaketh not his saints; they are preserved forever. . . . The righteous shall inherit the land.

91: 1. He that dwelleth in the secret place of the most High, shall dwell under the shadow of the Almighty. — 4. He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler. Thou shalt not be afraid of the terror by night; nor for the arrow that flieth by day: nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noon-day. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Because thou hast made the Lord, which is my refuge, even the most High, thy habitation, there shall

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no evil befal thee, neither shall any plague come near thy dwelling.

Isa. 1: 19. If ye be willing and obedient, ye shall eat the good of the land.

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§ 2. SUPPORT IN DEATH.

Ps. 37: 37. Mark the perfect man, and behold the upright, for the end of that man is peace.

23: 4. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff, they comfort me.

Prov. 14: 32. The righteous hath hope in his death.

Ps. 116: 15. Precious in the sight of the Lord is the death of his saints.

Num. 23: 10. Let me die the death of the righteous; and let my last end be like his.

Isa. 57: 1. The righteous is taken away from the evil to come. He shall enter into peace.

2 Cor. 5: 8. We are willing rather to be absent from the body, and to be present with the Lord.

Phil. 1: 21. For to me to live is Christ, and to die is gain. — 23. I have a desire to depart and to be with Christ, which is far better.

2 Tim. 4: 6. I am now ready to be offered, and the time of my departure is at hand.... I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness...which shall never fade away.

Acts 7: 59. They stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge; and when he had said this, he fell asleep.

Rev. 14: 13. Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors, and their works do follow them.

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§ 3. REWARDED ACCORDING TO THEIR CHARACTERS AND SERVICES.

Isa. 3: 10. Say ye to the righteous, it shall be well with him, for they shall eat of the fruit of their doings.

Mat. 5: 3. Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad, for great is your reward in heaven: for so persecuted they the prophets which were before you.

7: 24. Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man which built his house upon a rock; and the rain descended, and the floods came, and the winds blew and beat upon that house, and it fell not, for it was founded upon a rock.

10: 42. Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

Luke 6: 20. And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy; for behold, your reward is great in heaven: for in the like man-

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ner did their fathers unto the prophets.

¶ Mat. 19: 27. Then answered Peter, and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily, I say unto you, That ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundred-fold, and shall inherit everlasting life. (Luke 18: 28.) But many that are first shall be last, and the last shall be first.

20: 1. For the kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said unto them, Go ye also into the vineyard; and whatsoever is right, I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. So when evening was come, the lord of the vineyard saith unto his steward, Call the laborers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the good man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? is thine eye evil because I am good? So the last shall be first, and the first last: for many be called, but few chosen.

¶ 26: 13. Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall this also, that this woman hath done, be told for a memorial of her.

Mark 12: 41. And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily, I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury. For all they did cast in of their abundance: but she of her want did cast in all that she had, even all her living. (Luke 21: 2.)

9: 41. For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily, I say unto you, He shall not lose his reward.

2 Cor. 5: 1. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now, he that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (for we walk by faith, not by sight:) we are con-

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fident, I say, and willing rather to be absent from the body, and to be present with the Lord.

GAL. 6: 9. Let us not be weary in well-doing, for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men; especially unto them who are of the household of faith.

¶ 1 JOHN 3: 1. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God! Therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

REV. 14: 1. And I looked, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women: for they are virgins: these are they which follow the Lamb whithersoever he goeth: these were redeemed from among men, being the first-fruits unto God and to the Lamb: and in their mouth was found no guile: for they are without fault before the throne of God. — 12. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.

20: 4. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

¶ 21: 1. And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. — 6. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

ROM. 8: 17. If children, then heirs; heirs of God, and joint heirs with Christ.

MAT. 25: 34. Then shall the King say to them on the right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. — 40. Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.

LUKE 22: 29. I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom.

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Col. 1: 12. The Father hath made us meet to be partakers of the inheritance of the saints in light.

1 Thess. 2: 12. God hath called you to his kingdom and glory.

2 Tim. 4: 18. The Lord shall preserve me to his heavenly kingdom.

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§ 4. THEY HAVE REST.

Job 3: 17. There the weary are at rest.

Jer. 6: 16. Walk in the good way, and ye shall find rest unto your souls.

Mat. 11: 28. Come unto me, all ye that labor and are heavy laden, and I will give you rest.

Heb. 4: 9. There remaineth a rest for the people of God.

Rev. 14: 13. Blessed are the dead that die in the Lord; Yea, saith the Spirit; for they rest from their labors, and their works do follow them.

There the wicked cease from troubling, and the weary are at rest.

Isa. 33: 24. The inhabitants shall not say, I am sick.

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§ 5. THEY ARE FREE FROM SIN AND SUFFERING.

Rev. 3: 4. They shall walk with me in white, for they are worthy.

Jude 24. He is able to present you faultless before the presence of his glory, with exceeding joy.

Rev. 21: 4. God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain, for the former things are passed away.

22: 3. There shall be no more curse: but the throne of God and the Lamb shall be in it.

Rom. 6: 22. Being made free from sin, and become the servants of God, ye have your fruit unto holiness.

Ps. 17: 15. As for me, I will behold thy face in righteousness; I shall be satisfied when I awake in thy likeness.

§ 6. EMPLOYED IN THE SERVICE OF GOD.

Rev. 5: 11. And I beheld, and I heard the voice of many angels round about the throne ... and the number of them was ten thousand times ten thousand, and thousands of thousands: saying with a loud voice, Worthy is the Lamb that was slain, to receive power and riches and wisdom and strength and honor and glory and blessing.

7: 12. Amen. Blessing and glory and wisdom and honor and power and might be unto our God forever and ever. Amen. And one of the elders said unto me, What are these which are arrayed in white robes, and whence come they?

These are they that come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more, neither shall the sun light on them, or any heat. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of water, and God shall wipe away all tears from their eyes.

22: 3. The throne of God and of the Lamb shall be in it, and his servants shall serve him.

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§ 7. AN EVERLASTING PORTION.

2 Peter 1: 3. God hath begotten us to a lively hope; ... to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven.

2 Tim. 4: 8. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but to all them that love his appearing.

2 Peter 1: 11. An entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.

Ps. 16: 11. In thy presence is

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fulness of joy, and at thy right hand are pleasures forevermore.

Rev. 22: 5. The Lord God giveth them light, and they shall reign forever and ever.

1 Thess. 4: 17. We shall be caught up in the clouds to meet the Lord in the air; so shall we be ever with the Lord.

Mat. 6: 20. Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt; nor thieves break through and steal.

25: 46. The righteous shall go into life eternal.

Gal. 6: 8. He that soweth to the Spirit shall of the Spirit reap life everlasting.

Rom. 2: 7. To them, who by patient continuance in well-doing seek for glory, honor, and immortality, eternal life.

6: 22. Being made free from sin, and become the servants of God, ye have your fruit unto holiness, and the end everlasting life.

CHAPTER IV.

PORTION OF THE IMPENITENT AND UNBELIEVING.

"What shall the end be of them that obey not the gospel?" 1 Pet. 4: 17.

§ 1. DISQUIETUDE IN LIFE.

Isa. 48: 22. There is no peace, saith the Lord, unto the wicked.

57: 20. The wicked are like the troubled sea, when it cannot rest; whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked.

Job 15: 20. The wicked man travaileth in pain all his days, and the number of his years is hidden to the oppressor. A dreadful sound is in his ears. In prosperity the destroyer shall come upon him. He believeth not that he shall return out of darkness. . . . Trouble and anguish shall make him afraid; they shall prevail against him, as a king ready to the battle. For he stretcheth out his hand against God, and strengtheneth himself against the Almighty.

20: 12. Though wickedness be sweet in his mouth, though he hide it under his tongue; though he spare it and forsake it not, but keep it still within his mouth; yet his meat in his bowels is turned; it is the gaul of asps within him.

(See *Desert of Sin*, p. 112.)

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§ 2. COMFORTLESS DEATH.

Job 18: 5. The light of the wicked shall be put out. — 17. His remembrance shall perish from the earth. — 20. They that come after him shall be astonished at his day; as they that went before were affrighted.

20: 5. The triumphing of the wicked is short, and the joy of the hypocrite but for a moment. Though his excellency mount up to the heavens, and his head reach unto the clouds, yet he shall perish forever; they which have seen him shall say, Where is he?

27: 20. Terrors take hold upon him as waters: a tempest stealeth him away in the night. The east wind carrieth him away, and he departeth, and as a storm hurleth him out of his place.

36: 6. God preserveth not the life of the wicked.

Ps. 37: 38. The end of the wicked shall be cut off.

Prov. 11: 7. When a wicked man dieth, his expectation perisheth.

12: 7. The wicked are overthrown, and are not.

14: 32. The wicked is driven away in his wickedness.

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§ 3. REMOVAL FROM EARTHLY GOOD.

Luke 16: 25. Son, remember that thou in thy lifetime receivedst thy good things; likewise Lazarus evil things; now he is comforted, and thou art tormented.

Ps. 49: 10. They leave their wealth to others. — 14. Their beauty shall consume in the grave.

Prov. 31: 30. Favor is deceitful; beauty is vain.

Lam. 1: 6. Her beauty is departed.

Eccl. 2: 18. Yea I hated all my

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labor which I had taken under the sun; because I should leave it unto the man that shall be after me.

5: 15. As he came, naked shall he return, and shall take nothing of his labor which he may carry away in his hand. In all points as he came so shall he go.

9: 5. The memory of them is forgotten. Also their love and their hatred and their envy is now perished; and they have no more a portion in any thing that is done under the sun.

1 Tim. 6: 7. We brought nothing into this world, and it is certain we can carry nothing out.

Ps. 49: 17. When he dieth he shall carry nothing with him. His glory shall not descend after him.

Eccl. 4: 7. Then I returned and I saw vanity under the sun; there is one alone, and there is not a second; yea, he hath neither child nor brother; yet is there no end of all his labor; neither is his eye satisfied with riches; neither saith he, For whom do I labor and bereave my soul of good? This is also vanity and a sore travail.

Luke 6: 24. Woe unto you that are rich, for ye have received your consolation. Woe unto you that are full, for ye shall hunger.

James 5: 5. Ye have lived in pleasure on the earth, and been wanton. Ye have nourished your hearts, as in a day of slaughter.

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§ 4. PUNISHMENT FROM HEAVEN.

Mat. 5: 20. Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

7: 21. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven. . . . Many will say unto me at that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works? And then will I profess unto them, I never knew you. Depart from me ye that work iniquity. — 26. Every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man which built his house upon the sand. And the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell, and great was the fall of it. — 19. Every tree that bringeth not forth good fruit is hewn down and cast into the fire. — 13. Broad is the way that leadeth to destruction, and many there be which go in thereat.

8: 11. Many shall come from the east and west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven, but the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth.

11: 22. It shall be more tolerable for Tyre and Sidon and the land of Sodom in the day of judgment, than for thee, [Bethsaida, Chorazin, and Capernaum.]

10: 33. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

Luke 9: 23. And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life, shall lose it: but whosoever will lose his life for my sake, the same shall save it. (For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?) For whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels.

¶ Mark 8: 36. (For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?) Whosoever therefore shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

John 8: 21. I go my way, and ye shall seek me, and shall die in your sins; whither I go ye cannot come.

Gal. 5: 19. Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, en-

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vyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

EPH. 5: 3. But fornication, and all uncleanness, or covetousness, let it not be once named among you, (as becometh saints,) neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

REV. 21: 26. And they shall bring the glory and honor of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life.

22: 14. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

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§ 5. HELL.

MAT. 10: 28. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

13: 30. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. — 37. Declare unto us the parable of the tares of the field. He answered and said unto them; He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked One; the enemy that sowed them is the Devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear. — 47. Again: The kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

¶ 18: 6. But, whoso shall offend one of these little ones which believe in me, it were better for him that a mill-stone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! Wherefore, if thy hand or thy foot offend thee, cut them off, and cast them from thee; it is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes, to be cast into hell-fire.

22: 11. And when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

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25: 28. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath, shall be given; and from him that hath not, shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth. — 36. These shall go away into everlasting punishment; but the righteous into life eternal.

MARK 9: 42. And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea. And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having too feet to be cast into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes, to be cast into hell-fire: where their worm dieth not, and the fire is not quenched. For every one shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good: but if the salt have lost its saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

¶ LUKE 12: 4. And I say unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him which, after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him. — 47. And that servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more. — 57. Why even of yourselves judge ye not what is right? When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

13: 1. There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering, said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay; but, except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay; but, except ye repent, ye shall all likewise perish.

¶ He spake also this parable: A certain man had a fig-tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none; cut it down; why cumbereth it the ground? And he answering, said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit, well: and if not, then after that thou shalt cut it down. — 25. When once the master of the house is risen up and hath shut to the door, and ye begin to stand without and to knock at the door, saying, Lord, Lord, open unto us: and he shall answer and say unto you, I know you not, whence ye are. Then shall ye begin to say, We have eaten and drunken in thy presence, and thou hast taught in our streets. But he shall say, I know you not, whence ye are: depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom

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of God, and you yourselves thrust out.

16: 19. There was a certain rich man which was clothed in linen, and fared sumptuously every day, . . . and the rich man died and was buried, . . . and in hell he lifted up his eyes being in torment, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame. But Abraham said, Son, remember that thou, in thy lifetime, receivedst thy good things, likewise Lazarus evil things; but now, he is comforted and thou art tormented. Besides all this, between us and you there is a great gulf fixed; so that they which would pass from hence to you cannot, neither can they pass to us that would come from thence.

19: 14. His citizens hated him and sent a message after him, saying, We will not have this man to reign over us. — 27. Those, mine enemies, who would not that I should reign over them, bring hither, and slay them before me.

1 Thess. 5: 1. But of the times and the seasons, brethren, ye have no need that I write unto you; for yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

¶ 2 Thess. 1: 6. It is a righteous thing with God, to recompense tribulation to them that trouble you . . . when the Lord Jesus shall be revealed from heaven, with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe.

2: 11. For this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness.

2 Peter 2: 17. These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever. For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

3: 3. There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. — 7. The heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

Rev. 21: 8. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake that burneth with fire and brimstone, which is the second death.

2 Peter 2: 4. God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment.

Ps. 9: 17. The wicked shall be turned into hell; and all the nations that forget God.

Isa. 28: 15. Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge passes through, it shall not come nigh unto us, for we have made lies our refuge, and under falsehood have we hid ourselves . . . the hail shall sweep away your refuges of lies, and your covenant with death shall be disannulled, and your agreement with hell shall not stand.

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§ 6. JUST RETRIBUTION FOR THEIR WORKS.

Isa. 3: 11. Woe to the wicked; it

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shall be ill with him. For the reward of his hands shall be given him.

MAT. 16: 24. Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life, shall lose it: and whosoever will lose his life for my sake, shall find it: (for what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?) For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works.

ROM. 2: 5. But, after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God, who will render to every man according to his deeds: to them who, by patient continuance in well doing, seek for glory, and honor, and immortality; eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness; indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile: but glory, honor, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: for there is no respect of persons with God. For as many as have sinned without law, shall also perish without law: and as many as have sinned in the law, shall be judged by the law, (for not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves, which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing, or else excusing one another;) in the day when God shall judge the secrets of men by Jesus Christ, according to my gospel.

¶ GAL. 6: 7. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting.

2 TIM. 3: 13. Evil men and seducers shall wax worse and worse, deceiving and being deceived.

REV. 22: 10. And he saith unto me, Seal not the sayings of the prophecy of this book; for the time is at hand. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last.

2 COR. 5: 10. We must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

JOB 4: 8. They that plow iniquity and sow wickedness, reap the same. By the blast of God they perish, and by the breath of his nostrils are they consumed.

ISA. 59: 18. According to their deeds, accordingly he will repay, fury to his adversaries; recompense to his enemies.

65: 12. Because when I called ye did not answer; when I spoke ye did not hear, but did evil before mine eyes, and chose that wherein I delighted not, therefore . . . behold, my servants shall eat, but ye shall be hungry; behold, my servants shall rejoice, but ye shall be ashamed; behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit.

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§ 7. THE WICKED UNDER THE DISPLEASURE OF GOD.

PS. 1: 5. The ungodly shall not stand in judgment; nor sinners in the congregation of the righteous. . . . The way of the ungodly shall perish.

2: 4. He that sitteth in the heavens shall laugh; the Lord shall have them in derision. Then shall

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he speak to them in his wrath and vex them in his sore displeasure. —11. Kiss the son lest he be angry with you, and ye perish from the way, when his wrath is kindled but a little.

5: 4. Thou art not a God that hath pleasure in wickedness; neither shall evil dwell with thee. The foolish shall not stand in thy sight: thou hatest all workers of iniquity. Thou shalt destroy them that speak leasing: the LORD will abhor the bloody and deceitful man.

9: 12. When he maketh inquisition for blood, he remembereth them, he forgetteth not the cry of the humble.... The LORD is known by the judgments which he executeth; the wicked is snared in the work of their own hands.

20: 8. Thy hand shall find out all thine enemies; thy right hand shall find out them that hate thee. Thou shalt make them as a fiery oven in the day of thine anger. The LORD shall swallow them up in his wrath; and the fire shall devour them.

26: 9. Gather not my soul with sinners, nor my life with bloody men.

32: 10. Many sorrows shall be to the wicked.

34: 16. The face of the LORD is against them that do evil; to cut off the remembrance of them from the earth. —31. Evil shall slay the wicked, and they that hate the righteous shall be desolate.

¶ 37: 1. Fret not thyself because of evil doers; neither be thou envious at the workers of iniquity, for they shall soon be cut down like the grass, and wither as the green herb. —9. Evil doers shall be cut off.... Yet a little while and the wicked shall not be.... The LORD shall laugh at him, for he seeth that his day is coming.... Their sword shall enter into their own heart, and their bows shall be broken. —35. I have seen the wicked in great power; and spreading himself like a green bay tree; yet he passed away, and lo, he was not. Yea, I sought him, but he could not be found. —39. The transgressors shall be destroyed together; the end of the wicked shall be cut off.

50: 23. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver.

52: 4. God shall destroy thee forever; he shall take thee away, and pluck thee out of thy dwelling place.

53: 5. Thou hast put them to shame, because God hath despised them.

55: 19. God shall hear and afflict them, even he that abideth of old. Because they have no changes, therefore they fear not God. —23. Thou, O God, shalt bring them down into the pit of destruction; bloody and deceitful men shall not live out half their days.

75: 8. In the hand of the LORD there is a cup, and the wine thereof is red; it is full of mixture; and he poureth out of the same; but the dregs thereof, all the wicked of the earth shall wring them out and drink them.

112: 10. The desire of the wicked shall perish.

JOB 21: 17. How oft is the candle of the wicked put out: and how oft cometh their destruction upon them! God distributeth sorrows in his anger.

ECCL. 8: 11. Because sentence against an evil work is not executed speedily; therefore the hearts of the sons of men are fully set in them to do evil.... But it shall not be well with the wicked.

¶ ISA. 1: 24. I will ease me of my adversaries, and avenge me of mine enemies, the destruction of the transgressors and of the sinners shall be together; and they that forsake the LORD shall be consumed.

24: 18. For the windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression therof shall be heavy upon it; and it shall fall, and not rise again. And it shall come to pass in that day, that the LORD shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And

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they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.

28 : 14. Wherefore hear the word of the LORD, ye scornful men, that rule this people which is in Jerusalem. Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves. — 18. And the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it. From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only to understand the report. For the bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it: for the LORD shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act. Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the LORD God of hosts a consumption, even determined upon the whole earth.

¶ 29 : 8. It shall even be as when an hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion. Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink. — 13. Wherefore the LORD said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Woe unto them that seek deep to hide their counsel from the LORD. And their works are in the dark, and they say, Who seeth us? and who knoweth us? Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? Or shall the thing framed say of him that framed it, He had no understanding? Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest? And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the LORD, and the poor among men shall rejoice in the Holy One of Israel. For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off: that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought.

¶ 33: 1. Woe to thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee. When thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.

EZEK. 5: 8. Therefore thus saith the LORD God; Behold I, even I, am against thee, and will execute judgments in the midst of thee in the sight of the nations. And I will do in thee that which I have not done, and whereunto I will not do any more the like, because of all the abominations. Therefore the fathers shall eat the sons in the

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midst of thee, and the sons shall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee will I scatter into all the winds. Wherefore, as I live, saith the LORD God, surely, because thou hast defiled my sanctuary with all thy detestable things, and with all thine abominations, therefore will I also diminish thee: neither shall mine eye spare, neither will I have any pity.

22: 13. Behold, therefore I have smitten mine hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee. Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? I the LORD have spoken it, and will do it. And I will scatter thee among the heathen, and disperse thee in the countries, and will consume thy filthiness out of thee. And thou shalt take thine inheritance in thyself in the sight of the heathen, and thou shalt know that I am the LORD.

33: 26. And ye defile every one his neighbor's wife: and shall ye possess the land? say thou thus unto them, Thus saith the LORD God; As I live, surely they that are in the wastes shall fall by the sword, and him that is in the open field will I give to the beasts to be devoured, and they that be in the forts and in the caves shall die of the pestilence. For I will lay the land most desolate, and the pomp of her strength shall cease; and the mountains of Israel shall be desolate, that none shall pass through. Then shall they know that I am the LORD, when I have laid the land most desolate, because of all their abominations which they have committed.

¶ AMOS 9: 2. Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down: and though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them: and though they go into captivity before their enemies, thence will I command the sword, and it shall slay them: and I will set mine eyes upon them for evil, and not for good. And the LORD God of hosts is he that toucheth the land, and it shall melt, and all that dwell therein shall mourn: and it shall rise up wholly like a flood; and shall be drowned, as by the flood of Egypt. It is he that buildeth his stories in the heaven, and hath founded his troop in the earth; he that calleth for the waters of the sea, and poureth them out upon the face of the earth: the LORD is his name.

NAH. 1: 2. God is jealous, and the LORD revengeth; the LORD revengeth, and is furious; the LORD will take vengeance on his adversaries, and he reserveth wrath for his enemies. The LORD is slow to anger, and great in power, and will not at all acquit the wicked. — 6. Who can stand before his indignation? And who can abide in the fierceness of his anger? His fury is poured out like fire, and the rocks are thrown down by him. The LORD is good, a strong hold in the day of trouble; and he knoweth them that trust in him. But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies. What do ye imagine against the LORD? He will make an utter end: affliction shall not rise up the second time. For while they be folden together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry. There is one come out of thee, that imagineth evil against the LORD, a wicked counsellor! Thus saith the LORD: Though they be quiet, and likewise many, yet thus shall they be cut down, when he shall pass through.

¶ HAB. 2: 9 Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil! Thou hast consulted shame to thy house by cutting off many people, and hast sinned against thy soul. For the stone shall cry out of the wall, and the beam out of the timber shall answer it. Woe to him that buildeth a town with blood, and establisheth a city by iniquity! Behold, is it not of the LORD of hosts that the people shall labor in the very fire, and the people shall weary themselves for very van-

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ity? For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea. Woe unto him that giveth his neighbor drink, that puttest thy bottle to him, and makest him drunken also, that thou mayest look on their nakedness! Thou art filled with shame for glory: drink thou also, and let thy foreskin be uncovered. The cup of the LORD's right hand shall be turned unto thee, and shameful spewing shall be on thy glory. For the violence of Lebanon shall cover thee, and the spoil of beasts, which made them afraid, because of men's blood, and for the violence of the land, of the city, and of all that dwell therein.

REV. 14: 8. And there followed another Angel, saying, Babylon is fallen! is fallen! that great city! because she made all nations drink of the wine of the wrath of her fornication. And the third Angel followed them, saying with a loud voice, If any man worship the Beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. And the smoke of their torment ascendeth up forever and ever: and they have no rest day or night, who worship the Beast and his image, and whosoever receiveth the mark of his name.

¶ 17: 4. And the woman was arrayed in purple and scarlet-color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus.

18: 2. Babylon the great is fallen! is fallen! and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird; for all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the LORD God who judgeth her. And the kings of the earth who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, standing afar off for the fear of her torment, saying, Alas, alas! that great city Babylon! that mighty city! for in one hour is thy judgment come! — 14. And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all. The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, and saying, Alas, alas! that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! for in one hour so great riches is come to naught.

¶ And every ship-master, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, and cried when they saw the smoke of her burning, saying, What city is like unto this great city! And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea, by reason of her

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costliness! for in one hour is she made desolate. Rejoice over her, thou heaven, and ye holy Apostles and prophets; for God hath avenged you on her. And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee: and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; and the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

MAT. 19: 16. And behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said; Thou shalt do no murder; Thou shalt not commit adultery; Thou shalt not steal; Thou shalt not bear false witness; Honor thy father and thy mother, and, Thou shalt love thy neighbor as thyself. The young man said unto him, All these things have I kept from my youth up: what lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions.

¶ Then said Jesus unto his disciples, Verily, I say unto you, That a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved? But Jesus beheld them, and said unto them, With men this is impossible, but with God all things are possible.

GAL. 3: 9. So then they which be of faith are blessed with faithful Abraham. For as many as are of the works of the law, are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith; and the law is not of faith: but, The man that doeth them shall live in them.

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§ 8. CONDEMNATION AGGRAVATED BY REJECTING THE GOSPEL.

HEB. 2: 1. Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him, God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

6: 3. For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. For the earth, which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: but that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned.

10: 26. For if we sin wilfully after that we have received the knowledge of the truth, there re-

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maineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law, died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said,

> Vengeance belongeth unto me, I will recompense, saith the Lord.

And again,

> The Lord shall judge his people.

It is a fearful thing to fall into the hands of the living God.

2 Pet. 2: 5. God spared not the old world, ... bringing in the flood upon the world of the ungodly: and turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an ensample unto those that after should live ungodly; and delivered just Lot, vexed with the filthy conversation of the wicked: (for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;) the Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished: but chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed; they are not afraid to speak evil of dignities: whereas, angels, which are greater in power and might, bring not railing accusation against them before the Lord. But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not: and shall utterly perish in their own corruption.

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§ 9. A hopeless condition.

Mat. 7: 26. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

Luke 6: 24. But woe unto you that are rich! for ye have received your consolation. Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep. Woe unto you when all men shall speak well of you! for so did their fathers to the false prophets.

12: 45. But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the men-servants and maidens, and to eat and drink, and to be drunken; the lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

13: 23. Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And behold, there are last, which shall be first; and there are first, which shall be last.

¶ 17: 1. Then said he unto the disciples, It is impossible but that offences will come: but woe unto him through whom they come! It

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were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones. Take heed to yourselves! — 19. There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried. And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried, and said, Father Abraham! have mercy on me! and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue: for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you, cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

¶ 21: 22. And truly the Son of man goeth as it was determined: but woe unto that man by whom he is betrayed! And they began to inquire among themselves, which of them it was that should do this thing.

23: 28. But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry?

Rom. 6: 21. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. — 23. For the wages of sin is death.

1 Cor. 6: 9. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

2 Thess. 1: 6. Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire; taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints, and to be admired in all them that believe, (because our testimony among you was believed,) in that day.

¶ 2: 8. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the work of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness,

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JUDE 5. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not: and the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day: even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

1 PETER 4: 17. For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

FIFTH GENERAL TOPIC.

SCENES IN THE HISTORY OF CHRIST.

CHAPTER I.

HIS BIRTH AND CHILDHOOD.

LUKE 1: 26. And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail! thou that art highly favored, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favor with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered, and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing, which shall be born of thee, shall be called the Son of God. And behold, thy cousin Elizabeth, she hath also conceived a son in her old age; and this is the sixth month with her who was called barren; for with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

And Mary arose in those days, and went into the hill-country with haste, into a city of Juda, and entered into the house of Zacharias, and saluted Elizabeth. — 56. And Mary abode with her about three months, and returned to her own house.

¶ MAT. 1: 18. Now the birth of Jesus Christ was on this wise: When as his mother Mary was es-

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poused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost: and she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins. (Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

Behold, a Virgin shall be with child,
And shall bring forth a son,
And they shall call his name EMMANUEL,

which being interpreted, is GOD WITH US.) Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife: and knew her not till she had brought forth her first-born son: and he called his name Jesus.

LUKE 2: 1. And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, (because he was of the house and lineage of David,) to be taxed with Mary his espoused wife, being great with child. And so it was, that while they were there, the days were accomplished that she should be delivered. And she brought forth her first-born son, and wrapped him in swaddling-clothes, and laid him in a manger; because there was no room for them in the inn.

¶ And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Savior, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling-clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest,
And on earth peace, good will toward men.

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it, wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

And when eight days were accomplished for the circumcising of the child, his name was called Jesus, which was so named of the angel before he was conceived in the womb.

And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord, (as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons.

¶ MAT. 2: 1. Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the king had heard these

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things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him; In Bethlehem of Judea: for thus it is written by the prophet,

> And thou Bethlehem, in the land of Juda,
> Art not the least among the princes of Juda:
> For out of thee shall come a Governor,
> That shall rule my people Israel.

Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go, and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

And when they were departed, behold, the angel of the Lord appeared to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt: and was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son.

¶ Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not. But when Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life. And he arose, and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee: and he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

Luke 2: 40. And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him. Now his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem, after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

¶ And all that heard him were astonished at his understanding and answers. And when they saw him, they where amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that

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ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favor with God and man.

CHAPTER II.

HISTORY OF THE CLOSING SCENES OF THE LIFE OF CHRIST.

§ 1. THE SUPPER AT BETHANY.

JOHN 12: 1. Then Jesus, six days before the passover, came to Bethany where Lazarus was, which had been dead, whom he raised from the dead. There they made him a supper, and Martha served; but Lazarus was one of them that sat at the table with him. (Luke 10: 40. Martha was cumbered about much serving and came to him and said, Lord, dost thou not care that my sister hath left me to serve alone? Bid her, therefore, that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things; but one thing is needful, and Mary hath chosen that good part, which shall not be taken away from her.) —3. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus and wiped them with her hair, and the house was filled with the odor of the ointment.

MARK 14: 3. And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman, having an alabaster box of ointment of spikenard, very precious; and she brake the box, and poured it on his head.

JOHN 12: 4. Then saith one of the desciples, Judas Iscariot, Simon's son, which should betray him, why was not this ointment sold for three hundred pence and given to the poor? This he said, not that he cared for the poor, but because he was a thief and had the bag and bare what was put therein.

MARK 14: 6. Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. For ye have the poor with you always; and when ye will ye may do them good, but me ye have not always. She hath done what she could; she is come aforehand to anoint my body to the burying; verily I say unto you, wheresoever this gospel shall be preached, throughout the whole world, this also, that she hath done, shall be spoken of, for a memorial of her.

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§ 2. HIS PUBLIC ENTRANCE INTO JERUSALEM.

LUKE 19: 28. When he had thus spoken he went before, ascending up to Jerusalem.

MAT. 21: 1. And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway, ye shall find an ass tied, and a colt with her; loose them and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them, and straightway, he will send them.

LUKE 19: 32. And they that were sent went their way, and found even as he had said unto them. And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt? And they said, the Lord hath need of him. And they brought him to Jesus; and they cast their garments upon the colt, and they set Jesus thereon.

JOHN 12: 12. And much people that were coming to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet him.

LUKE 19: 36. And as he went, they spread their clothes in the way. And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice, and praise God with a loud voice, for all the mighty works that they had seen; saying, Blessed is the King that cometh in the name of the

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Lord; peace in heaven and glory in the highest!

MAT. 21: 8. And a very great multitude spread their garments in the way. Others cut down branches of the trees and strewed them in the way. And the multitude that went before and that followed cried, saying, Hosanna to the Son of David! Blessed be he that cometh in the name of the Lord, Hosanna in the highest! — 4. All this was done that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Zion, (Fear not. John 12: 15,) behold thy king cometh unto thee, meek and sitting upon an ass and a colt the foal of an ass. (John 12: 16. These things understood not his disciples at the first, but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him. The people, therefore, that were with him, when he called Lazarus out of the grave, and raised him from the dead, bare record.)

LUKE 19: 39. And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you, that if these should hold their peace the stones would immediately cry out.

JOHN 12: 19. The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? Behold, the world is gone after him.

LUKE 19: 41. And when he was come near he beheld the city and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace. But now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in, on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation.

MAT. 21: 10. And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus of Nazareth, the prophet of Galilee.

§ 3. SCENES IN THE TEMPLE.

I. *Purification of the Temple.*

MARK 11: 11. And Jesus went into the temple of God; and when he had looked round about upon all things, and now the even tide was come, he went out unto Bethany, with the twelve. On the morrow when they were come from Bethany — 15. Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money changers; and the seats of them that sold doves, and would not suffer that any man should carry any vessel through the temple. And he taught, saying unto them, Is it not written, My house shall be called of all nations, the house of prayer? (Isa. 56: 7.) But ye have made it a den of thieves.

II. *Prediction of the Destruction of the Temple and the City.*

MAT. 24: 1. And Jesus went out, and departed from the temple: and his disciples came to him, for to show him the buildings of the temple. And Jesus said unto them, See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? And Jesus answered and said unto them, Take heed that no man deceive you: for many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars, and rumors of wars; see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall

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hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come. When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth let him understand,) then let them which be in Judea flee into the mountains: let him which is on the house top not come down to take any thing out of his house: neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck, in those days! But pray ye that your flight be not in the winter, neither on the sabbath-day: for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch, that, if it were possible, they shall deceive the very elect. Behold I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For wheresoever the carcass is, there will the eagles be gathered together.

II. *Christ's last public Discourse; Conviction and Condemnation of the Scribes and Pharisees.*

MAT. 21: 33. Hear another parable. There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country: and when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again he sent other servants more than the first: and they did unto them likewise. But last of all, he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

¶ 23: 1. Then spake Jesus to the multitude, and to his disciples, saying, The scribes and the Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens, and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. But be not ye called Rabbi: for one is your Master, even Christ; and all ye are

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brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

¶ But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte: and when he is made, ye make him two-fold more the child of hell than yourselves. Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! Ye fools, and blind! for whether is greater the gold, or the temple that sanctifieth the gold? And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. Ye fools, and blind! for whether is greater, the gift, or the altar that sanctifieth the gift? Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon. Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel. Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

Wherefore ye be witnesses unto yourselves that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore, behold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

III. *Conspiracy against Christ.*

Mat. 21: 45. When the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

22: 15. Then went the Pharisees and took counsel how they might entangle him in his talk.—23. The same

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day came unto him the Sadducees, which say there is no resurrection. — 34. When the Pharisees heard that he had put the Sadducees to silence, they were gathered together.

26: 3. Then assembled together the chief priests and the scribes and the elders of the people unto the palace of the high priest, who was called Caiaphas, and consulted that they might take Jesus by subtilty and kill him.

Luke 22: 2. And the chief priests and scribes sought how they might kill him, for they feared the people. Then entered Satan into Judas, surnamed Iscariot, being of the number of the twelve. And he went his way and communed with the chief priests and captains, how he might betray him unto them. And they were glad, and covenanted to give him money; and he promised and sought opportunity to betray him unto them in the absence of the multitude.

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§ 4. THE LAST PASSOVER.

Mat. 26: 17. Now, the first day of the feast of unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

Luke 22: 8. And he sent Peter and John saying, Go and prepare us the passover that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you bearing a pitcher of water: follow him into the house where he entereth in. And ye shall say unto the good man of the house (My time is at hand; I will keep the passover at thy house with my disciples, Mat. 1.) where is the guest chamber, where I shall eat the passover with my disciples? And he shall show you a large upper room furnished: there make ready. And they went and found as he had said unto them, and they made ready the passover. — 14. And when the hour was come, he sat down and the twelve apostles with him. And he said unto them, With desire, I have desired to eat this passover with you before I suffer. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. — 24. And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.

¶ John 13: 4. He riseth from supper, and laid aside his garments, and took a towel, and girded himself. After that he poureth water into a basin, and began to wash his disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter said unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not, save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean. So, after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord; and ye say well; for so I am. If I then, your Lord and Master, have washed your feet, ye ought also to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them. I speak not of you all; I know whom

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I have chosen; but, that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. Now I tell you before it come, that, when it is come to pass, ye may believe that I am he. — 21. When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

MAT. 26: 22. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me. The son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

JOHN 13: 22. Then the disciples looked one on another, doubting of whom he spake. Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. He then, lying on Jesus' breast, saith unto him, Lord, who is it? Jesus answered, He it is to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.

JOHN 13: 27. And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. Now no man at the table knew for what intent he spake this unto him. For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor.

MAT. 26: 25. Then Judas which betrayed him answered, and said, Master, is it I? He said unto him, Thou hast said.

JOHN 13: 30. He then, having received the sop, went immediately out; and it was night.

(*For the Institution of the Lord's Supper*, See *Church Ordinances*, p. 154.)

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§ 5. CHRIST'S LAST HOUR WITH HIS DISCIPLES.

JOHN 13: 31. Therefore when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. Little children, yet a little while I am with you. Ye shall seek me: and, as I said unto the Jews, Whither I go, ye cannot come; so now I say to you. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another. Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards. Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake. Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, the cock shall not crow, till thou hast denied me thrice.

14: 1. Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father, but my me. If ye had known me, you should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me, hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the

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Father, and the Father in me? the words that I speak unto you, I speak not of myself: but the Father that dwelleth in me, he doeth the works.

¶ Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it. If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth: whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, (not Iscariot,) Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

¶ 15: 1. I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Fa-

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ther I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you.

¶ These things I command you, That ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin. He that hateth me, hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me; and ye also shall bear witness, because ye have been with me from the beginning.

16: 1. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you, will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that, when the time shall come, ye may remember that I told you of them. And these things I said unto you at the beginning, because I was with you. But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment; of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged.

¶ 16: 12. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me; for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine, therefore, said I, that he shall take of mine, and shall show it unto you. A little while, and ye shall not see me: and again a little while, and ye shall see me; because I go to the Father. Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again a little while, and ye shall see me: and, Because I go to the Father? They said therefore, What is this that he saith, A little while? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again a little while, and ye shall see me? Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. And in that day ye shall ask me nothing. Veri-

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ly, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

16: 28. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world.

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§ 6. CHRIST'S AGONY IN GETHSEMANE.

MAT. 26: 30. And when they had sung a hymn, they went out into the mount of Olives. Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again, I will go before you into Galilee. Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended. Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice. Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples. Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter, and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What! could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. He went again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again: for their eyes were heavy. And he left them, and went away again, and prayed the third time, saying the same words.

LUKE 22: 43. And there appeared an angel unto him from heaven, strengthening him. And being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

MARK 14: 41. And he saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand.

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§ 7. BETRAYAL AND ARREST OF CHRIST.

JOHN 18: 3. Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns, and torches, and weapons. Jesus there-

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fore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, I am he, they went backward, and fell to the ground. Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am he. If therefore ye seek me, let these go their way: (that the saying might be fulfilled which he spake, Of them which thou gavest me, have I lost none.) Then Simon Peter, having a sword, drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

MAT. 26: 52. All they that take the sword, shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scripture be fulfilled, that thus it must be?

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§ 8. HIS TRIAL AND CONDEMNATION.

I. *Before the Sanhedrim.*

JOHN 18: 12. Then the band, and the captain, and officers of the Jews took Jesus and bound him, and led him away to Annas first, (for he was father-in-law to Caiaphas, which was the high priest that same year.) Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people. — 19. The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? Ask them which heard me, what I have said unto them: behold, they know what I said. And when he had thus spoken, one of the officers which stood by, struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? (Now Annas had sent him bound unto Caiaphas the high priest.)

MAT. 26: 59. Now the chief priests and elders, and all the council sought false witness against Jesus, to put him to death; but found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses, and said, This fellow said, I am able to destroy the temple of God, and to build it in three days. And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee? But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye? They answered and said, He is guilty of death.

MARK 14: 56. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together.

II. *Before the Roman Governor.*

JOHN 18: 28. Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover. Pilate then went out unto them, and said, What accusation bring ye against this man? They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

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Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: that the saying of Jesus might be fulfilled, which he spake, signifying what death he should die. (Luke 23: 5–11.) Then Pilate entered into the judgment-hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation, and the chief priests, have delivered thee unto me. What hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth, heareth my voice. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all. But ye have a custom that I should release unto you one at the passover: will ye, therefore, that I release unto you the King of the Jews? Then cried they all again, saying, Not this man but Barabbas. Now Barabbas was a robber.

¶ 19: 1. Then Pilate therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, King of the Jews! and they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. (Then came Jesus forth, wearing the crown of thorns, and the purple robe.) And Pilate saith unto them, Behold the man! When the chief priests therefore and officers saw him, they cried out, saying, Crucify him! crucify him! Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment-hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not, that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldst have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. (Mat. 27: 19. When he was set down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.) And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cesar's friend. Whosoever maketh himself a king, speaketh against Cesar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with him! away with him! crucify him! Pilate saith unto them, Shall I crucify your King! The chief priests answered, We have no king but Cesar. (Mat. 27: 24. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us and on our children.) Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away.

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§ 9. HIS EXECUTION.

Mat. 27: 27. Then the soldiers of the Governor, took Jesus into the

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common hall, and gathered unto him the whole band of soldiers. And they stripped him and put on him a scarlet robe: and when they had platted a crown of thorns, they put it upon his head; and a reed in his right hand; and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

JOHN 19: 17. And he bearing his cross, went forth.

LUKE 23: 26. And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry? And there were also two others, malefactors, led with him to be put to death. And when they were come to the place which is called Calvary, there they crucified him, and the malefactors; one on the right hand, and the other on the left. Then said Jesus, Father, forgive them: for they know not what they do. And they parted his raiment, and cast lots.

MAT. 27: 33. And when they were come unto a place called Golgotha, (that is to say, A place of a skull,) they gave him vinegar to drink, mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots, that it might be fulfilled which was spoken by the prophet:

> They parted my garments among them,
> And upon my vesture did they cast lots.

And sitting down, they watched him there: and set up over his head his accusation written, THIS IS JESUS, THE KING OF THE JEWS.

JOHN 19: 20. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. Pilate answered, What I have written, I have written.

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§ 10. SIX HOURS UPON THE CROSS.

I. *Conduct of his Enemies.*

MAT. 27: 39. And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him! for he said, I am the Son of God. The thieves also which were crucified with him, cast the same in his teeth.

LUKE 23: 36. And the soldiers also mocked him, . . . offering him vinegar, and saying, If thou be the King of the Jews, save thyself.

JOHN 19: 31. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day, (for that sabbath-day was a high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: but one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water.

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II. *Of the Sufferer.*

JOHN 19: 25. Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

LUKE 23: 39. And one of the malefactors, which were hanged, railed on him, saying, If thou be Christ, save thyself and us. But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.

JOHN 19: 28. After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a spunge with vinegar, and put it upon hyssop, and put it to his mouth.

MAT. 27: 46. And about the ninth hour Jesus cried with a loud voice, saying,

Eli! Eli! lama sabacthani!

(that is to say, My God! my God! why hast thou forsaken me?) Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him.

JOHN 19: 30. When Jesus therefore had received the vinegar, he said, It is finished. [LUKE 23: 46. Father, into thy hands I commend my spirit; and having said thus, he gave up the ghost.] The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day, (for that sabbath-day was a high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: but one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water.

III. *The Sympathy of Nature.*

LUKE 23: 44. And it was about the sixth hour, and there was darkness over all the earth until the ninth hour. And the sun was darkened, and the vail of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. Now, when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

MAT. 27: 51. And behold, the vail of the temple was rent in twain from the top to the bottom: and the earth did quake, and the rocks rent; and the graves were opened, and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now, when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God! And many women were there, beholding afar off, which followed Jesus from Galilee, ministering unto him: among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

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§ 11. THE BURIAL.

LUKE 23: 50. And behold, there was a man named Joseph (a disciple of Jesus, but secretly, for fear of

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the Jews, JOHN—a rich man, MAT.) a counsellor: and he was a good man, and a just; (the same had not consented to the counsel and deed of them:) he was of Arimathea, a city of the Jews; who also himself waited for the kingdom of God. This man went unto Pilate, and begged the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulcher that was hewn in stone, wherein never man before was laid. And that day was the preparation, and the sabbath drew on.

JOHN 19: 39. And there came also Nicodemus, (which at the first came to Jesus by night,) and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes, with the spices, as the manner of the Jews is to bury.

MAT. 27: 60. And laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulcher, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulcher. Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulcher be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went and made the sepulcher sure, sealing the stone, and setting a watch.

LUKE 23: 55. And the women also, which came with him from Galilee, followed after, and beheld the sepulcher, and how his body was laid; and they returned and prepared spices and ointments, and rested the sabbath-day according to the commandment.

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§ 12. THE RESURRECTION.

MAT. 28: 1. In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary (the mother of James and Salome, who had bought sweet spices, that they might come and anoint him, MARK 16: 1) to the sepulcher. [And they said among themselves, Who shall roll us away the stone from the door of the sepulcher? for it was very great. MARK 16: 2.]

And behold, there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow. And for fear of him the keepers did shake, and became as dead men.

[And when they looked, they saw that the stone was rolled away. MARK 16: 4.]

[And they entered in and found not the body of the Lord Jesus. LUKE 24: 3.]

[Then she (Mary Magdalene) runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulcher, and we know not where they have laid him. JOHN 20: 2.]

[And it came to pass, as they (Mary the mother of Joses, and Salome,) were much perplexed thereabout, behold, two men stood by them in shining garments. And as they were afraid, and bowed down their faces to the earth, they said unto them, (Ye seek Jesus which was crucified, MAT.); why seek ye the living among the dead? He is not here, but is risen. Remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. LUKE 24: 4.]

[And entering into the sepulcher, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth which was crucified: he is risen; he

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is not here; behold the place where they laid him. But go your way, tell his disciples and Peter, that he goeth before you into Galilee, there shall ye see him as he said unto you. And they went out quickly, and fled from the sepulcher; for they trembled, and were amazed; neither said they any thing to any man, for they were afraid. MARK 16: 5.]

[And they remembered his words, and returned from the sepulcher, and told all these things unto the eleven, and to all the rest. It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles. And their words seemed unto them as idle tales, and they believed them not. LUKE 24: 8.]

[Peter therefore went forth, and that other disciple, and came to the sepulcher. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulcher. And he stooping down, and looking in, saw the linen clothes lying: yet went he not in. Then cometh Simon Peter following him, and went into the sepulcher, and seeth the linen clothes lie; and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple which came first to the sepulcher, and he saw, and believed. For as yet they knew not the Scripture, that he must rise again from the dead. Then the disciples went away again unto their own home. JOHN 20: 8.]

MAT. 28: 11. Now, when they were going, behold, some of the watch came into the city, and showed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, his disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

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§ 13. THE RISEN SAVIOR.

MARK 16: 9. Now when Jesus was risen early, the first day of the week he appeared first to Mary Magdalene, out of whom he had cast seven devils.

JOHN 20: 11. But Mary stood without at the sepulcher weeping: and, as she wept, she stooped down, and looked into the sepulcher, and seeth two angels in white, sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

MAT. 28: 9. And as they went to tell his disciples, behold, Jesus met them, saying, All hail! And they came and held him by the feet, and worshipped him.

JOHN 20: 19. Then the same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he showed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them,

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and saith unto them, Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

¶ But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them. Then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

MAT. 28: 16. Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshiped him: but some doubted. And Jesus came, and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen.

JOHN 21: 1. After these things Jesus showed himself again to the disciples at the sea of Tiberias: and on this wise showed he himself. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. Simon Peter saith unto them, I go a-fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. But when the morning was now come, Jesus stood on the shore: but the disciples know not that it was Jesus.

¶ Then Jesus saith unto them, Children, have ye any meat? They answered him, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea. And the other disciples came in a little ship, (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes. As soon then as they were come to land, they saw a fire of coals there; and fish laid thereon, and bread. Jesus saith unto them, Bring of the fish which ye have now caught. Simon Peter went up, and drew the net to land full of great fishes, a hundred and fifty and three: and for all there were so many, yet was not the net broken. Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. Jesus then cometh, and taketh bread, and giveth them, and fish likewise. This is now the third time that Jesus showed himself to his disciples, after that he was risen from the dead. So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea Lord: thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord: thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved, because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. Verily, verily, I say unto thee, When thou wast young, thou gird-

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edst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me. Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him, saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?

LUKE 24: 45. Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

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§ 14. THE ASCENSION.

ACTS 1: 4. And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And, while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

LUKE 24: 50. And he led them out as far as to Bethany; and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy.

END.

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1 How far is he the minister of his own parish alone.

2. How far in his peculiar narrow line of duty?

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